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ST. PAUL

THE AUTHOR

OF

THE ACTS OF THE APOSTLES

AND OF

THE THIRD GOSPEL.

BY

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Παντα δοκιμαζετε

το καλον κατεχετε.—1 Thess. v. 21.

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SECOND PART.

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Μεγαλη ἡ ἀληθεια, και ὑπερισχυει.  
Ὑπερ δε παντα νικα ἡ ἀληθεια.—1 Esdras iii. 12 ; iv. 41.

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“Whatever our study, TRUTH should be our aim, to be loved beyond the most trusted teacher and under all circumstances.”—  
LORD JUSTICE FRY, A.D. 1885.

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“TRUTH teacheth that the inquiry of Truth, the knowledge of Truth, and the belief of Truth is the sovereign good of human nature. . . . The poet saith excellently well, ‘No pleasure is comparable to the standing upon the vantage-ground of Truth.’”—  
LORD BACON, A.D. 1597.

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“I deem it impious to hold that the Creator would have given us REASON, or that the Redeemer would have appealed to it, had it been totally useless.”—S. T. COLERIDGE.

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“As rational beings we are obliged to shape our course according to a fair and reasonable estimate of *Probabilities*.”—RT. HON. W. E. GLADSTONE.

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“Language is Fossil History.”—ARCHBISHOP TRENCH.

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“Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world.”—1 ST. JOHN iv. 1.

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“Now I know in part.”—1 COR. xiii. 12.

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“KNOWLEDGE puffeth up, but LOVE edifieth.”—1 COR. viii. 1.

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“KNOWLEDGE shall vanish away.” “LOVE never faileth.”—  
1 COR. xiii. 8.



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# S<sup>T</sup>. P A U L

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SECOND PART.

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## INTRODUCTION.

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By far the greater number of these 300 additional phrases are *peculiar* to St. Luke and St. Paul. There are thus, altogether, about 500 phrases common—most of them being also *peculiar*—to the Third Gospel and the Acts, and to the Epistles of St. Paul.

It may be remarked, parenthetically, that not a few of these phrases are taken from passages in the Third Gospel which *differ* from the parallel passages in St. Matthew and St. Mark, *because* they *agree* with the phraseology of St. Paul. This fact ought to throw considerable light on the origin, and on the mutual relations, of the Synoptic Gospels.

Some, however, of the phrases included in the list are, strictly speaking, not phrases at all, but particular words used by the writer in (more or less) close connexion with, or vicinity to, one another. They are thus (to borrow a quaint expression from the

vocabulary of the late gifted, misguided, lamented Professor Clifford)—they are thus specimens of “mind-stuff,” and afford a valuable proof of the identity of mental fibre and texture, being a faithful photograph revealing the very same inmost subjectivity and idiosyncrasy in the writer of the Epistles and in the writer of the Acts. There can, of course, be no vested interest or private property in a phrase. But it is absolutely impossible that *two* distinct minds should continually express their ideas by means of the *same* words and *collocation* of words. No two human minds ever were—or, in the nature of things, ever can be—identical; even if originally so, they could not continue to be exactly alike. It is impossible for the simple reason that no two minds undergo precisely the same experiences. There is a constant process of differentiation going on, which must tend to make them ever more and more distinct from each other. Such a close correspondence and strange identity of language can *only* admit of *one* reasonable explanation,—namely, that we have here the utterance *not* (as generally and traditionally supposed) of *two distinct* minds, but, in reality, of *one and the same mind*.

I have now demonstrated that there are in the Third Gospel and the Acts no less than—

1. ONE THOUSAND words (many of which are compound words, *e.g.*, προκαταγγελλειν) used by St. Paul in his Epistles.

2. TWO HUNDRED AND FIFTY words (of which THIRTY or more are Proper Names, and of which others are rare and unusual words, *e.g.*, ἐνδυναμουν) peculiar to St. Paul.

3. TWO HUNDRED particles (or words used as par-

tibles) common—upwards of FIFTY of these being also *peculiar*—to St. Paul.

4. FIVE HUNDRED phrases common—the great majority being also *peculiar*—to St. Paul.

5. FIFTY lexical and grammatical peculiarities common to St. Paul.

6. THIRTY-FIVE figures of speech (including striking examples of Paronomasia, Hendiadys, and Oxymoron) common to St. Paul.

7. I have also shown that there are FIFTY instances of *absolute identity* of language in the Acts and the Epistles relating (almost exclusively) to the *personal* history of St. Paul; and that

8. The remarkable parallelisms, by which St. Paul is compared to Christ in point of *persecution*, and to St. Peter in point of *authority*, not only correspond exactly to the special circumstances of St. Paul at Rome, but also precisely reflect the inner heart and mind of St. Paul as exhibited to us in his Epistles.

Thus the structure, the subject-matter, and the phraseology of the Third Gospel and the Acts all combine to furnish us with an irrefragable scientific proof that the *only* possible author of this *unique* work was the *unique*, Jewish-Christian Apostle of the Gentiles—ST. PAUL.

## ADDITIONS TO APPENDIX A.

### I. (a).

μη—μηδε—μηδε (L. xiv. 12; R. xiv. 21).	
εἰς το μελλον (L. xiii. 9; 1 T. vi. 9).	
οὐχι, ἀλλα (L. xii. 51; R. iii. 27).	
σπονδαιως (L. vii. 4; TI. iii. 13).	
εἰ δε—πως; (L. xi. 18; 1 c. xv. 12).	5
λογω και ἐργω (L. xxiv. 19; R. xv. 18).	
ἐπι πασι τουτοις (L. xvi. 26; c. iii. 14).	
κατα πολιν (A. xv. 21; TI. i. 5).	
κατ' οἶκον (A. ii. 46; R. xvi. 5).	
προς καιρον (L. viii. 13; 1 c. vii. 5).	10
ἐνωπιον παντων (A. xxvii. 35; 1 T. v. 20).	
ἐν παντι καιρω (L. xxi. 36; E. vi. 18).	
μη γενοιτο (L. xx. 16; R. vi. 2).	
δεομαι σου (A. xxvi. 3, Paul's speech; G. iv. 12).	
δη with the imperative (A. xv. 36; 1 c. vi. 20).	15
ἐκτος without the article (A. xxvi. 22; 1 c. xv. 27).	
το κατα (A. xvii. 11; R. i. 15).	
μολις (A. xxvii. 7; R. v. 7).	
ἀπο πρωτης ἡμερας (A. xx. 18; P. i. 5).	
οὐθεν—from LXX—(A. xxvi. 26; 1 c. xiii. 2).	20
ἐν ὀλιγω (A. xxvi. 29; E. iii. 3).	
ἐπι πλειον (A. xxiv. 4; 2 T. iii. 9).	
ἡ σημερον ἡμερα—Hebraism—(A. xx. 26; R. xi. 8).	
κατα προσωπον (A. xxv. 16; G. ii. 11).	
καθ' ἐν ἑκαστον (A. xxi. 19; E. v. 33).	25
ὑπο τον οὐρανον (A. iv. 12; c. i. 23).	
ἀφ' ἧς ἡμερας (A. xx. 18; c. i. 6).	
συ οὖν (A. xxiii. 21; 2 T. ii. 1).	

- και πως (L. xii. 50; 1 TH. i. 9).  
 δει οὖν (A. i. 21; 1 T. iii. 2). 30  
 και μαλιστα (A. xxv. 26; 1 T. v. 8).  
 ιδου νυν — ιδου νυν (A. xx. 22, 25; 2 C. ii. 2).  
 δια λογου (A. xv. 27; 2 TH. ii. 2).  
 οὖν πως (L. viii. 18; E. v. 15).  
 πως οὐ; (L. xii. 56; 2 C. iii. 8). 35  
 οὔτε — οὔτε — οὔτε — οὔτε — Paul's speech — (A. xxiv. 12;  
 1 C. vi. 9).  
 { ἐξ ὑψους (L. i. 78).  
 { εἰς ὑψος (E. iv. 8).  
 { κατ' ἐξοχην (A. xxv. 23).  
 { καθ' ὑπεροχην (1 C. ii. 1).  
 { ἐπεκεινα (A. vii. 43).  
 { ὑπερεκεινα (2 C. x. 16).  
 { συντομως (A. xxiv. 4).  
 { ἀποτομως (2 C. xiii. 10). 40  
 { μακροθυμως — Paul's speech — (A. xxvi. 3).  
 { ἐν μακροθυμῳ (2 C. vi. 6).  
 { ἐν ἐλαχιστῳ (L. xvi. 10).  
 { εἰς ἐλαχιστος 1 C. iv. 3).  
 { μη και αὐτοι (L. xvi. 28).  
 { μη και συ (G. vi. 1).  
 { ἐπειδηπερ (L. i. 1).  
 { ἐπειπερ (R. iii. 30).  
 πας — μαλιστα (A. xxvi. 2, 3; 1 T. iv. 10). 45  
 { παρα τον νομον (A. xviii. 13).  
 { νομιμως (1 T. i. 8).  
 { οὐ γαρ (A. xvi. 37). } as a distinct clause.  
 { οὐ παντως (R. iii. 9). }  
 { ἐν ὁσιοτητι (L. i. 75).  
 { ὁσιως (1 TH. ii. 10).  
 { σωματικῳ εἶδει (L. iii. 22).  
 { σωματικως (C. ii. 9).  
 { ἀσωτως (L. xv. 13).  
 { ἐν κατηγοριᾳ ἀσωτίας (TI. i. 6). 50  
 ὦ before a proper name (A. i. 1; 1 T. vi. 20).

## I. (b).

ἀκριβως.		ἀνωθεν.	35
ἀληθως.		πλην.	
ἀφοβως.		κατεναντι.	
δικαιως.		οὐ—οὐδε.	
κατ' ἰδιαν.	5	μη—μηδε.	
καθ' ἡμεραν.		δεις.	40
πολλακις.		τρις.	
ἐτοιμως.		κυκλω.	
παρεκτος.		μονον.	
περισσοτερον.	10	μακραν.	
ἐνωπιον.		πρωτον.	45
ἐμπροσθεν.		λιαν.	
ὅτε.		δι' ἣν αἰτιαν.	
ἐξω.		ώσει.	
ἐσω.	15	διατι.	
ἐσωθεν.		ἤδη.	50
πανταχου.		μεχρι.	
χωρις.		ἐπανω.	
ἐξαυτης.		ἀει.	
αὐριον.	20	τριτον.	
ὄντως.		ἐκει.	55
τε—και.		ἐν μεσῳ.	
παλαι.		ἐκ μεσου.	
παλιν.		ἐτι.	
εὐθεως.	25	ἀνα.	
οὐδεπω.		ὅπως.	60
οὐπω.		δευρο.	
οὕτως.		ὡσαντως και.	
ἐνεκεν.		σημερον.	
χαριν.	30	διο και.	
ἀχρι.		ὅπως μη.	65
ὄν τροπον.		ἀλλα και.	
κάν.		{ ἀφ' οὐ.	
ἐγγυς.		{ ἐξ οὐ.	



ὁμοίως.		τοτε.	
{ ἀχρι θανατου.		ταχεως.	
{ μεχρι θανατου.		νυν—οὐκετι.	90
μηποτε.	70	εἰτα.	
εἰ οὖν.		τι οὖν.	
παντοτε.		ὥς και.	
οὐ μη.		ἐκ ψυχης.	
ἵνα μη.		οὐτε.	95
οὐκ—ἀλλα.	75	μητε.	
οὐ γαρ.		οὐτε—οὐτε.	
ὀπισω.		μητε—μητε.	
και ἰδου.		ἀνω.	
ἀμην.		εἰ.	100
οὐαι.	80	γαρ.	
ναι.		οὐδε.	
καλως.		μηδε.	
ἀπο προσωπου (Hebraism).		οὖν.	
{ μετα παρρησιας.		ἀμα.	105
{ ἐν παρρησια.		τι γαρ.	
όπου.	85	και γαρ.	
που.		The enclitic περ.	
ποτε.		το before quot. fr. O. T.	

II. (a).

ἀπιστειν.		κινδυνευειν.	5
το εἰρημενον.		μεγαλυνειν (in a meta-	
ἐπεχειν.		phorical sense).	
ἐργασια.		χαριζεσθαι.	

II. (b).

ἀνταποδομα.		λυτρουσθαι (Middle	
γραμμα (sing.).		voice).	
δεησεις (pl.).	10	μητρα.	
ἐγγραφειν.		πεντακοσιοι.	15
κραταιουν.		πραξις (sing.).	

## II. (c).

ἀγαθουργειν.	προειπον.	25
ἀπωθεισθαι.	προθεσις.	
ἐγκοπτειν (Active voice).	προθυμια.	
ἐξαιρεισθαι (Middle voice). 20	προκαταγγελλειν.	
μελεταν.	σεβασμα.	30
ξυρασθαι.	στεναγμος.	
πορθειν.	ὑπηκοος.	
προειδον.	φασκειν.	

## II. (d).

<i>St. Luke.</i>	<i>The Acts.</i>	<i>St. Paul.</i>	
ἀποδεχесθαι.	ἀναβαθμος.	βαθμος.	
	ἀποδεχесθαι.	ἀποδεκτος.	
	ἀναντιρρητως.	ἀρρητος.	
	ἀσημος.	εὖσημος.	5
ἀτεκνος.		φιλοτεκνος.	
βελονη.		βελος.	
βλητεος.		ἀποβλητος.	
δαπανη.		ἀδαπανος.	
	ἐκδιηγесθαι.	ἀνεκδιηγητος.	10
ἡχω (fem.).		ἡχειν.	
θηρευειν.	ἱεροσυλος.	θηρα.	
	κατειδωλος.	ἱεροσυλειν.	
		εἰδωλειον.	
κρυπτη.	ναυς.	κρυφη.	15
ὀδυνασθαι.	ὀδυνασθαι.	ναυαγειν.	
πενιχρος.		ὀδυνη.	
περιοικειν.		πενης.	
πραγματευесθαι.		οἰκειν.	
πρεσβεια.	ῥητωρ.	πραγματεια.	20
	στερεουν.	πρεσβευειν.	
	συζητησις.	ῥητως.	
συμφνεσθαι.		στερεωμα.	
		συζητητης.	
		συμφυτος.	

	ἄσυμφωνος.	συμφωνος.	25
	τακτος.	ἀτακτος.	
ὑδρωπικος.		ὑδροποτειν.	
	ὑπονοειν.	ὑπονοια.	
φρονιμως.		φρονημα.	
	ἐγκλημα.	ἀνεγκλητος.	30
<hr/>			
ἡ ἰσαγγελος (Luke).		ἡ θεομαχειν (Acts).	
ἡ ἰσοψυχος (Phil.).		ἡ θηριομαχειν (1 Cor.).	
ἡ τεκμηριον (Acts).		ἡ σπερμολογος (Acts).	
ἡ κριτηριον (1 Cor.).		ἡ ψευδολογος (1 Tim.).	
ἡ αὐτοπτης (Luke).		ἡ διανυκτερευειν (Luke).	
ἡ αὐταρκης (Phil.).		ἡ νυχθημερον (2 Cor.).	
ἡ βρωσιμος (Luke).		ἡ τεσσαρακονταετης (Acts).	
ἡ χρησιμος (Titus).		ἡ ἑκατονταετης (Rom.).	
ἡ Θεοφιλος (Luke).		ἡ χειραγωγος (Acts).	
ἡ φιλοθεος (2 Tim.).	5	ἡ χειρογραφος (Col.).	10
<hr/>			
The verbal adjectives	{ παθητος—St. Paul's speech (A. xxvi.).		
	{ ὁρατος (c. ii.).		

II. (e).

- Ἰασων (A. xvii. 5 ; R. xvi. 21.).
- Ἀντιοχεια, Ἰκονιον, Λυστρα (A. xiv. 21 ; 2 τ. iii. 11).
- Βαρναβας—Μαρκος (A. xv. 37 : c. iv. 10).
- Ἰσραηλιται (pl.) (A. ii. 22 ; R. ix. 4).
- Λουκιος (A. xiii. 1 ; R. xvi. 21). 5
- Μακεδονια και Ἀχαια (A. xix. 21 ; 1 Th. i. 7).
- Συρια και Κιλικια (A. xv. 41 ; G. i. 21).
- ὁ Παυλος και ὁ Βαρναβας (A. xiii. 46 ; 1 c. ix. 6).
- Πετρος και Ἰωαννης (A. iii. 1 ; G. ii. 9, 11).
- Παυλος και Σιλουανος και Τιμοθεος (A. xvii. 15 ; 1 Th. i. 1).
- { Εὐτυχος of Troas (A. xx. 9).
- { Συντυχη of Philippi (P. iv. 2).
- { Σεκουνδος, who accompanied St. Paul from Corinth (A. xx. 4).
- { Τερτιος } who were with St. Paul at Corinth (R. xvi. 22,
- { Κουαρτος } 23).
- { Σωπατρος, who accompanied St. Paul from Corinth (A. xx. 4).
- { Σωσιπατρος, who was with St. Paul at Corinth (R. xvi. 21).

## III. (a).

αὐξάνειν — περισσεύειν.	
αὐξάνειν — κραταίουν.	
πεποιθεναι ἐφ' ἑαυτοῖς.	
σαρξ και ὅστια.	
κατακεῖσθαι ἐν.	5
κατευθύνειν — ἡμεῖς — ὁδός.	
και παντες.	
πῶσειν ἐπὶ πρόσωπον (Hebraism).	
κτασθαι ἐν.	
οὕτω και ὑμεῖς.	10
πολλά παρακαλεῖν.	
θηρίζειν — ὁ — σπείρειν (Matthew in the parallel passage has ὅπου).	
ἐτι ὦν.	
τοῦτο δε γινώσκετε ὅτι (Matthew has ἐκεῖνο).	
εἶπε τις ἐκ.	15
παραγγέλλειν — διδάσκειν.	
πλεονεξία — περισσεύειν.	
οὐ δύναμαι λαλῆσαι.	
οἱ ἀκούοντες.	
χαρίζεσθαι — παρακαλεῖν.	20
παρακολουθεῖν — πληροφoρεῖν.	
περισσεύειν — ὑστερεῖσθαι.	
Σωτηρ — Κύριος — Χριστός.	
γενομενος ἐν.	
πεπεισμαι γαρ (not in par. pass. of Matt. or Mark).	25
κραταίουν — πνεῦμα.	
πνεῦμα και δύναμις.	
θεμελίον τιθεῖναι (not in par. pass. of Matt.).	
παντα ποιεῖν.	
δύναμαι — ἀντιστῆναι (not in par. pass. of Matt.).	30
ἐν φρονήσει.	
παρακαλεῖν — ἐλεγεῖν.	

παραγγελλειν — παρακαλειν (παραγγελλειν does not occur in the parallel passage in Matthew or Mark).

ἀθετειν (ἀνθρωπον)—ἀθετειν (Θεον) (ἀθετειν is not used in the same connexion in Matthew or Mark).

ἡ συνεσις μου. 35

άλας — ἀρτυειν.

παντοτε εἶναι.

παντοτε προσευχεςθαι.

λεγω δε.

βλεπετε οὖν πως (not in par. pass. of Matt. or Mark). 40

παν ῥημα.

δοκειτε ὅτι ;

ὁ ἐρχομενος — ἄλλος (ἄλλος is used with reference to Christ ; Matthew has ἕτερος in the parallel passage).

πληρουσθαι — σοφια.

περισσευειν — ζωη. 45

προσευχεςθαι — πανεςθαι.

{ παντι τῷ αἰτουντι (Matthew omits παντι).

{ παντι τῷ ὄντι.

{ οὐ δοκω.

{ δοκω γαρ.

{ δεισθαι περι σου.

{ προσευχεςθαι περι ἡμων.

{ σπλαγχνα ἐλεους. } (Hebraism). 50

{ σπλαγχνα οἰκτιρμου. }

{ παντως ἐρειτε.

{ παντως λεγει.

{ τραπεζα μου (Χριστου) (not in par. pass. of Matt. or Mark).

{ τραπεζα Κυριου.

{ ἐτοιμασον.

{ ἐτοιμαζε.

{ συ μονος.

{ μονος ἐγω.

{ ἀναπαυου.

{ ἀναπαυσον. 55

{ παρεχε (Matt. in par. pass. has στρεψον).

{ παρεχεςθε.

{ φιλονεικία — τις δοκεῖ εἶναι.

{ φιλονεικος — τις δοκεῖ εἶναι.

{ ἐν στιγμῇ χρόνου.

{ ἐν ἄτομῳ, ἐν ῥίπῃ ὀφθαλμοῦ.

{ βλέπετε μὴ πλανηθῆτε.

{ βλέπετε μὴ. }

{ μὴ πλανασθε. }

{ σταθῆναι. }

{ στήναι. } (in a moral sense) (not in par. pass. of Mt.). 60

{ ζῆν ἁσώτως.

{ ζῆν εὐσεβως.

{ ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι (not in Matt.).

{ προσευχομενοι — ἐν παντὶ καιρῷ ἀγρυπνοῦντες.

{ πολλοῖς ἐχαρίσατο το βλέπειν (not in par. pass. of Matt.).

{ ὑμῖν ἐχαρίσθη το πασχειν.

{ ἀληθως λεγω.

{ ἀληθειαν λεγω.

{ διδοῖναι φορον.

{ ἀποδιδοναι φορον. } (Matthew and Mark have κηνσος). 65

κατηρτισμενος εἶναι (not in par. pass. of Matt.).

{ μεταδιδοναι τῷ μὴ ἔχοντι.

{ μεταδιδοναι τῷ χρεῖαν ἔχοντι. } (not in par. pass. of Matt.; verb peculiar to Luke and Paul).

{ ἐν σοι λειπεί.

{ μηδεν αὐτοῖς λειπῇ. } (In the parallel passage Matthew omits this clause, and Mark has ὑστερεῖν.)

{ καὶ ἔρουνσιν ὑμῖν. }

{ ἀλλ' ἔρει τις. } (Matthew and Mark have ἔαν τις εἰπῇ.)

κατὰ το εἰρημενον (referring to the Scriptures). 70

{ ἠρώτα δὲ αὐτον.

{ ἐρωτῶμεν δὲ ὑμας.

{ μελλεῖν τελευτᾶν.

{ μελλεῖν ἀποθνήσκειν.

{ τα πρὸς εἰρήνην.

{ τα τῆς εἰρήνης.

{ περισσευειν — πλουσιος.	
{ περισσευειν — πλουτος.	
{ ἄ ἡτοιμασας.	
{ ἄ ἡτοιμασε.	75
{ ὤφθη Σιμωνι (not in Matt. or Mark).	
{ ὤφθη Κηφᾶ.	
φυλασσειν ἀπο.	
{ τοιαυτα πασχειν.	
{ ταυτα πασχειν.	
{ ῥυεσθαι ἐκ χειρος.	
{ ῥυεσθαι ἐκ στοματος.	
παραστησαι τῷ Κυρίῳ.	80
{ σκοπει. } (not in par. pass. of Matthew; σκοπειν is	
{ σκοπειτε. } peculiar to Luke and Paul).	
τεκνον.	
ἀγωνιζου (not in Matthew or Mark).	
ἐχαρισατο (not in par. pass. of Matthew).	
συνεσθιειν (not in Matthew or Mark).	85
συνεχομαι (not in Matthew or Mark).	
παραγινεσθαι.	
ὁ μελλων.	
ἀνθρωπε.	
γυναι.	90
ζων.	
δεξαμενος.	
ὀφειλεις.	
ὤφθη.	
ἐση.	95
γινου.	
παραδουναι.	
ἱκανον.	
χρονοι (pl.) (not in Matthew or Mark).	
ἀναγκη (in the sense of distress) (not in Matt. or Mark).	100
μνημονευετε.	
διδοτε.	
μελει.	
δει.	

*ἀπαγομενος.*

105

*ποῦ*; (not in the parallel passage of Matthew or Mark).*ὡ ἀνοητοί* (not in Matthew or Mark).*ἀφρον* (not in Matthew or Mark).*St. Luke.**St. Paul.*

- |                      |                      |
|----------------------|----------------------|
| 1. xii. 15; xiii. 19 | 2 C. ix. 10, 12.     |
| 2. i. 80             | E. iii. 16; iv. 15.  |
| 3. xviii. 9          | 2 C. i. 9.           |
| 4. xxiv. 39          | E. v. 30.            |
| 5. vii. 37           | 1 C. viii. 10.       |
| 6. i. 79             | 1 Th. iii. 11.       |
| 7. iv. 22            | 1 C. x. 2.           |
| 8. xvii. 16          | 1 C. xiv. 25.        |
| 9. xxi. 19           | 1 Th. iv. 4.         |
| 10. xvii. 10         | C. iii. 13.          |
| 11. iii. 18          | 1 C. xvi. 12.        |
| 12. xix. 21          | G. vi. 7.            |
| 13. xxiv. 44         | 2 Th. ii. 5.         |
| 14. xii. 39          | 2 T. iii. 1.         |
| 15. xii. 13          | Ti. i. 12.           |
| 16. v. 14, 17        | 1 T. iv. 11.         |
| 17. xii. 15          | 2 C. ix. 5, 8.       |
| 18. i. 20            | 1 C. iii. 1.         |
| 19. viii. 12         | 1 T. iv. 16.         |
| 20. vii. 4, 21       | 2 C. ii. 7.          |
| 21. i. 1, 3          | 2 T. iii. 10; iv. 5. |
| 22. xv. 14, 17       | P. iv. 12.           |
| 23. ii. 11           | P. iii. 20.          |
| 24. xxii. 44         | 2 T. i. 17.          |
| 25. xx. 6            | R. viii. 38.         |
| 26. i. 80            | E. iii. 16.          |
| 27. i. 17            | 1 C. ii. 4.          |
| 28. vi. 48           | 1 C. iii. 11.        |



<i>St. Luke.</i>	<i>St. Paul.</i>
29. xvii. 10	1 C. x. 31.
30. xxi. 15	E. vi. 13.
31. i. 17	E. i. 8.
32. iii. 18, 19	Ti. ii. 15.
33. viii. 29, 31	2 Th. iii. 12.
34. x. 16	1 Th. iv. 8.
35. ii. 47	E. iii. 4.
36. xiv. 34	C. iv. 6.
37. xv. 31	1 Th. iv. 17.
38. xviii. 1	2 Th. i. 11.
39. xii. 4	G. iv. 1.
40. viii. 18	E. v. 15.
41. i. 37	2 C. xiii. 1.
42. xiii. 2	2 C. xii. 19.
43. vii. 19	2 C. xi. 4.
44. ii. 40	C. i. 9.
45. xii. 15	2 C. iv. 12, 15.
46. xi. 1	C. i. 9.
47. vi. 30	R. xii. 3.
48. xvii. 9	1 C. iv. 9.
49. xxii. 32	1 Th. v. 25.
50. i. 78	C. iii. 12.
51. iv. 23	1 C. ix. 10.
52. xxii. 30	1 C. x. 21.
53. xvii. 8	Phm. 22.
54. xxiv. 18	1 C. ix. 6.
55. xii. 19	Phm. 20.
56. vi. 29	C. iv. 1.
57. xxii. 24	1 C. xi. 16.
58. iv. 5	1 C. xv. 52.
59. xxi. 8	G. v. 15; 1 C. xv. 33.
60. xxi. 36	E. vi. 13.
61. xv. 13	Ti. ii. 12.
62. xxi. 36	E. vi. 18.
63. vii. 21	P. i. 29.
64. xii. 44	1 T. ii. 7.

<i>St. Luke.</i>	<i>St. Paul.</i>
65. xx. 22	R. xiii. 7.
66. vi. 40.	1 C. i. 10.
67. iii. 11	E. iv. 28.
68. xviii. 22	Ti. iii. 13.
69. xvii. 23	1 C. xv. 35.
70. ii. 24	R. iv. 18.
71. vii. 36	2 Th. ii. 1.
72. vii. 2	R. viii. 13.
73. xiv. 32	R. xiv. 19.
74. xii. 15, 16	2 C. viii. 2.
75. xii. 20	2 C. ii. 9.
76. xxiv. 34	1 C. xv. 5.
77. xii. 15	2 Th. iii. 3.
78. xiii. 2	2 T. i. 12.
79. i. 74	2 T. iv. 17.
80. ii. 22	2 T. ii. 15.
81. xi. 35	P. iii. 17.
82. xvi. 25	1 T. i. 18.
83. xiii. 24	1 T. vi. 12.
84. vii. 42	E. iv. 32.
85. xv. 2	1 C. v. 11.
86. xii. 50	P. i. 23.
87. viii. 19	1 C. xvi. 3.
88. xxii. 23	R. v. 14.
89. xxii. 58	R. ii. 1.
90. xxii. 57	1 C. vii. 16.
91. xv. 13	1 T. v. 6.
92. xxii. 17.	P. iv. 18.
93. xvi. 5	Phm. 18.
94. xxiv. 34	1 C. xv. 5.
95. i. 20	1 T. iv. 6.
96. xix. 19	1 T. iv. 12.
97. xxii. 6	1 C. v. 5.
98. xxii. 38	2 C. ii. 6.
99. viii. 27	1 Th. v. 1.
100. xxi. 23	2 C. vi. 4.

<i>St. Luke.</i>	<i>St. Paul.</i>
101. xvii. 32	E. ii. 11.
102. vi. 38	E. v. 27.
103. x. 40	1 C. ix. 9.
104. xiii. 33	2 C. v. 10.
105. xxi. 12	1 C. xii. 2.
106. xvii. 37	1 C. i. 20.
107. xxiv. 25	G. iii. 1.
108. xii. 20	1 C. xv. 36.

III. (b).

κἀγω εἰμι (Paul's speech).	
ἀνεσιν ἔχειν (ἀνεσις is peculiar to Luke and Paul).	
ἡ διακονία αὐτοῦ (of Paul).	
ὄραν το προσωπον μου (Paul's speech).	
λαμβάνειν τὴν ἐπαγγελίαν τοῦ ἁγίου πνεύματος.	5
στοιχεῖν καὶ.	
ἀπεχεσθαι ἀπο τῆς πορνείας.	
ἐκδεχεσθαι αὐτόν.	
οὐ πολλοὺς.	
οἱ νεώτεροι.	10
πας πανταχοῦ (Paul's speech).	
πᾶσα σοφία.	
οἱ πλείους.	
εἰ πῶς καταντᾶν εἰς.	
φοβεῖσθαι μὴ πῶς.	15
κακὸν πρᾶσσειν.	
πληροῦν τὴν διακονίαν (of Paul).	
πεπιστευκὼς τῇ Θεῷ.	
διο παρακαλῶ ὑμᾶς (Paul's speech).	
τοῦτο γὰρ.	20
τοῦτο οὖν.	
τοῦτο δε.	
ὁ ἀγαπητὸς μου.	
παντὲς οἱ ἀδελφοί.	
ἐπιγινούσιν ὅτι.	25

μνημονευσεν ὅτι (Paul's speech).	
βουλομαι οὖν.	
ἡ χρεια μου (Paul's speech).	
δουλευεν τῷ Κυρίῳ (Paul's speech).	
πειραζειν τον Θεον.	30
ἐπιθεσις των χειρων.	
παραγγελλειν ὑμιν.	
βαπτιζειν—οἶκος.	
το ὄνομα του Κυριου ἡμων Ἰησου Χριστου.	
μη φειδεσθαι (Paul's speech).	35
το συμφερον (Paul's speech).	
οἱ δυνατοι.	
ἐξ ἀναστασεως νεκρων (Paul's speech).	
πληρουν — χαρα.	
πληρουν — πνευμα.	40
ἐμεινεν ἐν (of Paul).	
αὐξανειν και πληθυνειν (Hebraism).	
μαρτυς εἶναι (Paul's speech).	
ἀποβολη — γαρ — εἶναι.	
συμπαλαμβανειν και (of Paul).	45
προπεμφθεις ὑπο (of Paul).	
ἐπ' ἐλπίδι (Paul's speech).	
ἔχειν συνειδησιν (Paul's speech).	
ἀλλ' ἀποταξασθαι αὐτοῖς (of Paul).	
παρρησιαζεσθαι — λαλειν (Paul's speech).	50
μετα εὐχαριστίας.	
ἐπιτρεπεται σοι λεγειν (of Paul).	
παρακαλειν — διδασκειν.	
καθως και αὐτοι.	
ἐκκλησια — οἰκοδομειν.	55
προσευχεσθαι — προφητευνειν.	
διελθειν Μακεδονίαν (of Paul).	
ἡ διακονια αὕτη.	
κεφαλη — κειρασθαι (of Paul).	
ταρασσειν ὑμας.	60
ἀγαθη συνειδησις (Paul's speech).	
ἀφοριζειν εἰς (of Paul).	

λογος—παρρησια—λαλειν.	
καλως ἐποιησας.	
ἅγιος και δικαιος.	65
χειροτονειν — ἐκκλησια (of Paul).	
παραγγελλειν — διαμαρτυρεσθαι.	
παρακαλειν — λαλειν.	
οὐ δυναμαι γνωμαι.	
οὐδεν εἶναι.	70
οὗτος μεν οὖν.	
τις πιστη.	
ὕμεις παντες.	
εἰς Τρωαδα (of Paul).	
ἐπιμενειν ἡμερας.	75
πασα σαρξ (Hebraism).	
εὐαγγελιζεσθαι τον Ἰησουν.	
τις εἰ ;	
ἔδωκεν αὐτον (Hebraism).	
παρακαλειν — λογοις.	80
αἱ πραξεις.	
διδοναι ἑαυτον (of Paul).	
αἰτεισθαι — παρακαλειν.	
ὁποιος εἶναι (Paul's speech).	
Ἰησους — Χριστος — πνευμα ἅγιον — ἔξεχεε.	85
οἱ λογοι του Κυριου Ἰησου (Paul's speech).	
ἡ οὐσα ἐκκλησια ἐν.	
το πραγμα.	
ἡ εἰς Χριστον πιστις (of Paul preaching).	
ἡ ταπεινωσις αὐτου.	90
οὗτος ἐστιν ὁ Χριστος Ἰησους (of Paul preaching).	
κατα κρατος.	
κωλυειν — λαλησαι (of preaching the Gospel).	
κρινεσθαι ἐπι (of Paul).	
οὐδεν τουτων.	95
κερδησαι — ζημια (Paul's speech).	
ἐμπροσθεν του Θεου.	
ἐν οἷς και.	
και αὐτος.	

αὐτος δε.	100
ὁμοθυμαδον — ὁ Θεος — στομα.	
ὃν ἐγὼ καταγγέλλω (of Paul preaching).	
ὁ Θεος — ἀποδεικνυναι.	
κατα παντα.	
εἰς ἀπώλειαν.	105
προσλαμβάνεσθαι αὐτον.	
Χριστος — καταγγέλλειν (of Paul preaching).	
καταβαίνειν εἰς.	
{ συν πασι αὐτοῖς.	
{ συν πασι τοῖς.	
{ πιστος τῇ Κυρίῳ.	
{ πιστος ἐν Κυρίῳ.	110
{ παραδίδοναι τὰς ψυχὰς αὐτῶν (of Paul).	
{ μεταδίδοναι τὰς ἑαυτῶν ψυχὰς.	
{ ὅτι κατα ἀγνοίαν ἐπραξατε.	
{ ὅτι ἀγνοῶν ἐποίησα.	
{ αὐτοὶ δε γινώσκετε.	
{ αὐτοὶ γὰρ οἶδατε.	
{ οὐς ὁ πατὴρ ἔθετο ἐν.	
{ οὐς μὲν ἔθετο ὁ Θεος ἐν.	
{ οὐκ ἐπαυσαμην νουθετῶν (Paul's speech).	
{ οὐ πανομαι εὐχαριστῶν.	115
{ ἐτόλμα.	
{ τόλμα.	
{ οὐ προσωποληπτῆς ὁ Θεος.	
{ προσωπον Θεος οὐ λαμβάνει.	
{ διαμαρτυρεσθαι — παρακαλεῖν.	
{ μαρτυρεσθαι — παρακαλεῖν.	
{ τυχεῖν ἐπιμελείας (of Paul).	
{ τυχεῖν ἐπικουρίας (Paul's speech, A. xxvi. 22).	
{ τυχεῖν σωτηρίας.	
{ τοὺς μὲν οὖν.	
{ τοῦτον μὲν οὖν.	120
{ εἶπε δε μοι το πνευμα.	
{ το δε πνευμα λεγει.	
{ εἶπε μοι.	
{ λεγετε μοι.	



{ ἐγὼ γὰρ οἶδα τουτο ὅτι.

{ οἶδα γὰρ ὅτι τουτο.

{ ἐν φλογι πυρος. } both from LXX.

{ ἐν πυρι φλογος. }

{ ἐπὶ πλειονα χρόνον μειναι (of Paul).

{ χρόνον τινα ἐπιμειναι.

{ ἱεροσυλος (in connexion with Paul).

{ ἐκκλησιας ἐσυλησα.

145

{ μηδεν κακον πρᾶσσειν.

{ μηδεν κακον ποιειν.

{ συνδεσμος ἀδικιας.

{ συνδεσμος της εἰρηνης.

{ ὑπηκουον τη πιστει.

{ εἰς ὑπακοην πιστεως.

{ ἡ ση ἐπιεικεια.

{ το ἐπιεικες ὕμνων.

{ διεδото δε ἕκαστῳ.

{ ἕκαστῳ δε διδοται.

150

{ ἕκαστος—καθως ἡν̄πορειτο τις—ἀδελφοι—'Ιουδαια—πεμψαι  
(alms for the poor saints in Judæa by the hands of Paul).

{ ἕκαστος ὕμνων ὁ τι ἂν εὐοδῶται — ἀγιοι — 'Ιερουσαλημ —  
πεμψαι.

{ ἐκ πολλων ἔτων (Paul's speech).

{ ἀπο πολλων ἔτων.

{ συ καλλιον ἐπιγινωσκεις (Paul's speech).

{ βελτιον συ γινωσκεις.

{ οἱ ἀδελφοι — χαιρειν (farewell).

{ ἀδελφοι, χαιρετε.

{ ἀγνωστος Θεος (Paul's speech).

{ ἀγνωσια Θεου (cf. ἡ γνωσις του Θεου, το γνωστον του  
Θεου, ἡ ἐπιγνωσις του Θεου.

155

{ σκευος ἐκλογης (of Paul).

{ σκευος ἔλεους.

{ ἐπειχεν αὐτοις.

{ ἐπεχε σεαυτῳ.

{ ὁ καθ' ὑμας ποιητης (Paul's speech).

{ ἡ καθ' ὑμας πιστις.



{ τα δεσμα ταυτα (Paul's speech).	
{ τα δεσμα μου.	
δεδεμαι (of Paul).	160
ἐταξαν.	
χαιρων.	
άλυσις (of Paul).	
θελων.	
ἡγημαι (Paul's speech).	165
ἀναγκαιον.	
νουθετων.	
κινδυνευομεν.	
ἀναστα.	
νομιζων.	170
φασκοντες.	
ἐποικοδομειν.	
κρινατε.	
ἀνεγνωρισθη (γνωρισθη).	
γρηγορειτε.	175
κραζον.	
ἐλπιζων.	
δεον.	
παρατιθεσθαι.	
ζωμεν.	180
ὁ δυναμενος.	
λαλων.	
λογισθηναι.	
ἀγνοουντες.	
παραλαβων.	185
ἀνελημφθη.	
μαρτυρουμενος.	
πολιτευεσθαι (in a moral sense) (of Paul).	
ἀναλαβοντες.	
εἰδωλοθυτα.	190
ἀσπαζεσθαι.	
μελλων.	
μυριας (μυριος) (Hebraism).	
ὀφειλομεν.	

φοβουμενος.

ἀνθεμην.

ἐπισταμενος.

ἐξον.

ἀδελφε.

{ ὦ Θεοφιλε.

{ ὦ Τιμοθεε.

195

200

*The Acts.**St. Paul.*

1. xxvi. 29

2. xxiv. 23

3. xxi. 19

4. xx. 25

5. ii. 33

6. xxi. 24

7. xv. 20

8. xvii. 16

9. i. 5

10. v. 6

11. xxi. 28

12. vii. 22

13. xix. 32

14. xxvii. 12

15. xxvii. 29

16. xvi. 28

17. xii. 25

18. xvi. 34

19. xxvii. 34

20. xxvii. 34

21. xxi. 23

22. x. 16

23. xv. 25

24. xv. 3

25. xxii. 29

26. xx. 31

27. xvii. 20

P. ii. 28.

2 C. ii. 13.

R. xi. 13.

C. ii. 1.

G. iii. 14.

G. v. 25.

1 Th. iv. 3.

1 C. xvi. 11.

1 C. iv. 15.

Ti. ii. 6.

1 C. iv. 17.

C. i. 28.

1 C. xv. 6.

P. iii. 11.

2 C. xi. 3.

R. vii. 19.

C. iv. 17.

Ti. iii. 8.

2 C. ii. 8.

1 Th. iv. 3.

R. xv. 28.

2 C. ix. 6.

R. xvi. 9.

1 Th. v. 26.

R. i. 32.

E. ii. 11.

1 T. v. 14.

*The Acts.*

*St. Paul.*

28. xx. 34	P. ii. 25.
29. xx. 19	R. xii. 11.
30. xv. 10	1 C. x. 9.
31. viii. 18	1 T. iv. 14.
32. v. 28	1 Th. iv. 11.
33. xvi. 15	1 C. i. 16.
34. xv. 26	1 C. vi. 4.
35. xx. 29	R. xi. 21.
36. xx. 20	1 C. vii. 35.
37. xxv. 5	R. xv. 1.
38. xxvi. 23	R. i. 4.
39. xiii. 52	R. xv. 13.
40. xiii. 52	E. v. 18.
41. xxviii. 30	2 T. iv. 20.
42. vi. 7	2 C. ix. 10.
43. xxii. 15	R. i. 9.
44. xxvii. 22	R. xi. 15.
45. xii. 25	G. ii. 1.
46. xv. 3	R. xv. 24.
47. xxvi. 6	R. iv. 18.
48. xxiv. 16	1 T. i. 19.
49. xviii. 21	2 C. ii. 13.
50. xxvi. 26	E. vi. 20.
51. xxiv. 3	1 T. iv. 3.
52. xxvi. 1	1 C. xiv. 34.
53. xi. 23, 26	1 T. vi. 2.
54. ii. 22	1 Th. ii. 14.
55. ix. 31	1 C. xiv. 4.
56. xxi. 5, 9	1 C. xi. 4.
57. xx. 2	1 C. xvi. 5.
58. i. 25	2 C. iv. 1.
59. xviii. 18	1 C. xi. 5, 6.
60. xv. 24	G. v. 10.
61. xxiii. 1	1 T. i. 5.
62. xiii. 2	R. i. 1.
63. iv. 29	E. vi. 19, 20.

*The Acts.*

- 64. x. 33
- 65. iii. 14
- 66. xiv. 23
- 67. x. 42
- 68. xiv. 22, 25
- 69. xxi. 34
- 70. xxv. 11
- 71. i. 18
- 72. xvi. 1
- 73. xx. 25
- 74. xvi. 8
- 75. x. 48
- 76. ii. 17
- 77. viii. 35
- 78. ix. 5
- 79. ii. 19; iv. 12
- 80. ii. 40
- 81. xix. 18
- 82. xix. 31
- 83. xxv. 2, 3
- 84. xxvi. 29
- 85. ii. 32, 33, 36
- 86. xx. 35
- 87. xiii. 1
- 88. v. 4.
- 89. xxiv. 24
- 90. viii. 33
- 91. xvii. 3
- 92. xix. 20
- 93. xvi. 6
- 94. xxv. 9
- 95. xviii. 17
- 96. xxvii. 21
- 97. x. 4
- 98. xxvi. 12
- 99. xv. 32

*St. Paul.*

- P. iv. 14 (pl.).
- R. vii. 12.
- 2 C. viii. 19.
- 1 Th. iv. 6, 11.
- Ti. ii. 15.
- 1 C. ii. 14.
- 1 C. xiii. 2.
- P. ii. 23.
- 1 T. v. 16.
- 1 Th. i. 2
- 2 C. ii. 12.
- G. i. 18.
- G. ii. 16.
- G. i. 16.
- R. xiv. 4.
- E. i. 22.
- 1 Th. iv. 18.
- R. viii. 13.
- 1 T. ii. 6.
- E. iii. 13; iv. 1.
- 1 C. iii. 13.
- Ti. iii. 5, 6.
- 1 T. vi. 3.
- 1 C. i. 2.
- 1 Th. iv. 6.
- C. ii. 5.
- P. iii. 21.
- 1 C. iii. 11.
- C. i. 11.
- 1 Th. ii. 16.
- 1 C. vi. 1.
- 1 C. ix. 15.
- P. iii. 8.
- 1 Th. i. 3.
- E. ii. 3.
- E. v. 23.

*The Acts.*

*St. Paul.*

100. xiii. 14
101. iv. 24, 25
102. xvii. 3
103. ii. 22
104. xvii. 22
105. viii. 20
106. xviii. 26
107. xvii. 3
108. vii. 15
109. xx. 36
110. xvi. 15
111. xv. 26
112. iii. 17
113. xx. 34
114. i. 7
115. xx. 31
116. v. 13
117. x. 34
118. ii. 40
119. xxvii. 3
120. xvii. 30
121. xi. 12
122. v. 8
123. xiii. 34
124. xviii. 23
125. xv. 33
126. xvi. 1
127. xxvii. 3
128. xxii. 24
129. xx. 31
130. iv. 31
131. xvi. 24, 34
132. xvi. 15
133. xxvi. 29
134. xxvi. 24
135. xx. 35

- 1 C. iii. 15.
- R. xv. 6.
- C. i. 28.
- 1 C. iv. 9.
- C. iii. 20.
- R. ix. 22.
- Phm. 17.
- P. i. 16.
- E. iv. 9.
- 1 C. i. 2.
- E. vi. 21.
- 1 Th. ii. 8.
- 1 T. i. 13.
- 2 Th. iii. 7.
- 1 C. xii. 28.
- E. i. 16.
- 1 C. vi. 1.
- G. ii. 6.
- 2 T. iv. 1, 2.
- 2 T. ii. 10.
- P. ii. 23.
- 1 T. iv. 1.
- G. iv. 21.
- R. x. 6.
- 1 Th. iii. 2.
- 2 C. xi. 25.
- 1 C. vii. 12.
- 1 T. i. 8.
- 2 C. ii. 9.
- C. i. 28.
- 1 C. v. 4.
- 1 T. i. 18.
- 1 T. i. 12.
- 2 C. x. 11.
- 1 C. xiv. 23.
- P. iv. 15.

<i>The Acts.</i>	<i>St. Paul.</i>
136. xxiii. 11	2 T. iv. 17.
137. xiv. 22	2 Th. ii. 17.
138. xv. 24, 28	G. vi. 12, 13.
139. xv. 7	C. i. 5.
140. vi. 10	E. i. 17.
141. iii. 17	E. iv. 18.
142. xx. 29	P. i. 19.
143. vii. 30	2 Th. i. 8.
144. xviii. 20	1 C. xvi. 7.
145. xix. 37	2 C. xi. 8.
146. xvi. 28	2 C. xiii. 7.
147. viii. 23	E. iv. 3.
148. vi. 7	R. i. 5.
149. xxiv. 4	P. iv. 5.
150. iv. 35	1 C. xii. 7.
151. xi. 29	1 C. xvi. 1-3.
152. xxiv. 10	R. xv. 23.
153. xxv. 10	2 T. i. 18.
154. xv. 23	2 C. xiii. 11.
155. xvii. 23	1 C. xv. 34; cf. 2 C. x. 5; R. i. 19; C. i. 10.
156. ix. 15	R. ix. 23.
157. iii. 5	1 T. iv. 16.
158. xvii. 28	E. i. 15.
159. xxvi. 29	C. iv. 18.
160. xxiv. 27	C. iv. 3.
161. xv. 2	1 C. xvi. 15.
162. viii. 39	C. ii. 5.
163. xxviii. 20	E. vi. 20.
164. xxiv. 27	C. ii. 18.
165. xxvi. 2	P. iii. 7.
166. xiii. 46	P. ii. 25.
167. xx. 31	C. i. 28.
168. xix. 40	1 C. xv. 30.
169. xii. 7	E. v. 14.
170. xvi. 27	1 T. vi. 5.

*The Acts.*

*St. Paul.*

171. xxiv. 9	R. i. 22.
172. xx. 32	1 C. iii. 10.
173. iv. 19	1 C. x. 15.
174. vii. 13	E. iii. 10.
175. xx. 31	1 C. xvi. 13.
176. xxi. 36	G. iv. 6.
177. xxiv. 26	1 T. iii. 14.
178. xix. 36	1 T. v. 13.
179. xvi. 34	1 T. i. 18.
180. xvii. 28	2 C. vi. 9.
181. xx. 32	E. iii. 20.
182. vii. 38	1 C. xii. 3.
183. xix. 27	R. iv. 11.
184. xvii. 23	1 T. i. 13.
185. xv. 39	1 Th. ii. 13.
186. i. 2	1 T. iii. 16.
187. x. 22	1 T. v. 10.
188. xxiii. 1	P. i. 27.
189. xxiii. 31	E. vi. 16.
190. xv. 29	1 C. viii. 1.
191. xviii. 22	R. xvi. 16.
192. xxiv. 25	R. v. 14.
193. xxi. 20	1 C. iv. 15.
194. xvii. 29	R. xv. 1.
195. xxvii. 29	G. ii. 12.
196. xxv. 14	G. ii. 2.
197. xxiv. 10	1 T. vi. 4.
198. ii. 29	2 C. xii. 4.
199. ix. 17	Phm. 20.
200. i. 1	1 T. vi. 20.

## IV.

*The Acts.**The Epistles.*

1. The writer of the Acts uses the word *πορθεῖν* to describe St. Paul's persecution of the Christians.—A. ix. 21.

St. Paul uses the word *πορθεῖν* to describe his persecution of the Christians.—Gal. i. 13.

(*πορθεῖν* is peculiar to Luke and Paul.)

2. The writer uses the expression *ἀφορίζειν εἰς* of St. Paul's ordination to the Apostleship of the Gentiles.—Acts xiii. 2.

St. Paul uses the expression *ἀφορίζειν εἰς* of his ordination to the Apostleship of the Gentiles.—Rom. i. 1, 5.

(*ἀφορίζειν εἰς* is peculiar to Luke and Paul.)

3. The writer uses the expression *προπεμφθεὶς ὑπο* with regard to St. Paul being brought on his way by Christian converts.—Acts xv. 3.

St. Paul uses the expression *προπεμφθεὶς ὑπο* with regard to his being brought on his way by Christian converts.—Rom. xv. 24.

(*προπεμφθῆναι ὑπο* is peculiar to Luke and Paul.)

4. The writer uses the expression *συμπαράλαμβανειν και* with regard to St. Paul taking with him a companion.—Acts xii. 25.

St. Paul uses the expression *συμπαράλαμβανειν και* with regard to his taking with him a companion.—Gal. ii. 1.

(*συμπαράλαμβανειν* is peculiar to Luke and Paul.)

5. The writer applies the word *ῥαβδίζειν* to St. Paul.—Acts xvi. 22.

St. Paul applies the word *ῥαβδίζειν* to himself.—2 Cor. xi. 25.

(*ῥαβδίζειν* is peculiar to Luke and Paul.)



*The Acts.*

*The Epistles.*

6. The writer applies the word νομοδιδασκαλος to Gamaliel, at whose feet St. Paul was brought up.—Acts v. 34.

(νομοδιδασκαλος is peculiar to Luke and Paul.)

7. The writer applies the word εὐαγγελιστης to Philip, in connexion with St. Paul's visit to his house.—Acts xxi.

8.

(εὐαγγελιστης is peculiar to Luke and Paul.)

8. The writer says that St. Paul uses the word πρεσβυτερ- ριον in his speech.—Acts xxii.

5.

(πρεσβυτεριον is peculiar to Luke and Paul. St. Paul uses it in connexion with Timothy's conversion to Christianity, and the writer of the Acts speaks of πρεσβυτεροι in connexion with St. Paul's visit to Lystra, the home of Timothy).—Acts xiv. 21–23.

9. The writer uses the phrase ἐκδεχέσθαι αὐτον with regard to St. Paul expecting Timothy to join him.—Acts xvii. 16.

10. The writer says that St. Paul applies to himself the phrase ζηλωτης ὑπαρχων.—Acts xxii. 3.

(ζηλωτης is peculiar to Luke and Paul; ὑπαρχων is peculiar to Luke among the Evangelists, and is frequently used by Paul.)

St. Paul makes use of the word νομοδιδασκαλος.—1 Tim. i. 7.

St. Paul makes use of the word εὐαγγελιστης.—2 Tim. iv. 5.

St. Paul makes use of the word πρεσβυτεριον.—1 Tim. iv. 14.

St. Paul uses the phrase ἐκδεχέσθαι αὐτον with regard to his expecting Timothy to join him.—1 Cor. xvi. 11.

St. Paul applies to himself the phrase ζηλωτης ὑπαρχων.—Gal. i. 14.

*The Acts.**The Epistles.*

11. The writer applies the uncommon compound word *συνεκδημος* to "Paul's companion in travel."—Acts xix. 29.

St. Paul applies the word *συνεκδημος* to "the brother chosen of the Churches to travel with him."—2 Cor. viii. 19.

(*συνεκδημος* is peculiar to Luke and Paul.)

12. The writer says that St. Paul uses the phrase *ἀπο πρωτης ημερας* in his address.—Acts xx. 18.

St. Paul uses the phrase *ἀπο πρωτης ημερας*.—Phil. i. 5.

(*ἀπο πρωτης ημερας* is peculiar to Luke and Paul.)

13. The writer says that St. Paul uses with regard to himself the metaphor, *τελειουν τον δρομον*, in his address.—Acts xx. 24.

St. Paul uses with regard to himself the metaphor *τελειουν τον δρομον*.—2 Tim. iv. 7.

(This metaphor is peculiar to Luke and Paul.)

14. The writer applies to St. Paul the phrase *ἔχειν ἀνεσιν*.—Acts xxiv. 23.

St. Paul applies to himself the phrase *ἔχειν ἀνεσιν*.—2 Cor. ii. 13.

(*ἔχειν ἀνεσιν* and *ἀνεσις* are peculiar to Luke and Paul.)

15. The writer uses with regard to St. Paul the expression *ἐν Δαμασκῳ—χαλαν—δια του τειχους*.—Acts ix. 22, 25.

St. Paul uses with regard to himself the expression *ἐν Δαμασκῳ—χαλαν—δια του τειχους*.—2 Cor. xi. 32, 33.

16. The writer uses with regard to St. Paul the expression *πορευεσθαι εἰς Μακεδονιαν*.—Acts xx. 1.

St. Paul uses with regard to himself the expression *πορευεσθαι εἰς Μακεδονιαν*.—1 Tim. i. 3.

*The Acts.*

*The Epistles.*

17. The writer uses with regard to St. Paul the expression *διελθεν την Μακεδονιαν*.—Acts. xix. 21.

St. Paul uses with regard to himself the expression *διελθεν Μακεδονιαν*.—1 Cor. xvi. 5.

18. The writer says that St. Paul speaks of his *ἀπολογία*, and uses the verb *ἀπολογισθαι*.—Acts xxii. 1; xxiv. 10.

St. Paul speaks of his *ἀπολογία*, and uses the verb *ἀπολογισθαι*.—1 Cor. ix. 3; 2 Cor. xii. 19.

(*ἀπολογισθαι* is peculiar to Luke and Paul, and so is *ἡ ἀπολογία μου*).—Acts xxii. 1; 2 Tim. iv. 16.

19. The writer says that St. Paul speaks of his *διακονια*.—Acts xx. 24.

St. Paul speaks of his *διακονια*.—Rom. xi. 13.

20. The writer says that St. Paul speaks of his *άλυσις*.—Acts xxviii. 20.

St. Paul speaks of his *άλυσις*.—2 Tim. i. 16.

21. The writer says that St. Paul speaks of *τα δεσμα ταυτα*.—Acts xxvi. 29.

St. Paul speaks of *τα δεσμα μου*.—Col. iv. 18.

22. The writer says St. Paul looked forward to *ἡ Πεντηκοστη*.—Acts xx. 16.

St. Paul says he looked forward to *ἡ Πεντηκοστη*.—1 Cor. xvi. 8.

(*Πεντηκοστη* is peculiar to Luke and Paul.)

23. The writer uses the word *ξενια* with regard to St. Paul.—Acts xxviii. 23.

St. Paul uses the word *ξενια* with regard to himself.—Philemon, 22.

(*ξενια* is peculiar to Luke and Paul.)

*The Acts.**The Epistles.*

24. The writer uses the word *παραχειμαζειν* in connexion with St. Paul.—Acts xxvii. 12. St. Paul uses the word *παραχειμαζειν* with regard to himself.—Titus iii. 12.

(*παραχειμαζειν* is peculiar to Luke and Paul.)

25. The writer uses the phrase with regard to St. Paul's imprisonment, *τα κατα τον Παυλον*.—Acts xxv. 14. St. Paul uses the phrase with regard to his imprisonment, *τα κατ' εμε*.—Eph. vi. 21.

(*τα κατα* . . . is peculiar to Luke and Paul.)

26. The writer calls St. Paul *αποστολος*.—Acts xiv. 4. St. Paul calls himself *αποστολος*.—Gal. i. 1.

(Many denied that St. Paul was an Apostle.)—Cf. 1 Cor. ix. 1-3; Gal. v. 11; vi. 17; 2 Cor. xii. 11, 12.

The reason why the Book of the Acts opens with the detailed account of the election of an Apostle who, though not one of the original Apostles, was yet numbered with the Eleven Apostles (Acts i. 26) appointed by Christ Himself, and who then, instantly and for ever, disappears from the horizon of the historian—the reason of this seems to be that the writer may demonstrate that St. Paul might be a true Apostle of Christ, might be entitled to be numbered with the other Apostles and to exercise the same apostolic authority (cf. Gal. ii. 7-9), although he was not one of the original Twelve who had known Christ after the flesh (2 Cor. v. 16). St. Paul “was not a whit behind” Matthias.

The word *αναδεικνυναι* (only occurring in these two places) connects Acts i. 24, the appointment of Matthias, with Luke x. 1, the wider mission of the Seventy.

The word *εκληρονομησαι* (which is not to be found in the parallel passage of Matthew or Mark) connects Acts i. 24, the appointment of Matthias, with Luke vi. 13, the ordination of the Twelve, and with Acts i. 2, the great mission of the Twelve.

The word ἀποστολή (which is peculiar to the Acts and Paul) connects Matthias with St. Peter and the other Apostles (Acts i. 25), and also connects St. Paul with St. Peter and the other Apostles (Gal. ii. 8, 9).

The phrase ἡ διακονία αὐτῇ (peculiar to the Acts and Paul) directly connects Matthias—this new Apostle of the circumcision (Acts i. 25)—with St. Paul (2 Cor. iv. 1), the Apostle of the Gentiles (Rom. xi. 13).

*The Acts.*

27. The writer says St. Paul uses the word νοουθετεῖν in speaking of his own ministry as exercised in individual cases.—Acts xx. 31.

(νοουθετεῖν is peculiar to Luke and Paul.)

28. The writer says St. Paul, in his speech, refers to his πολλὰ δακρυά.—Acts xx. 19.

29. The writer says that St. Paul uses the word ὀπτασία with reference to his own experiences.—Acts xxvi. 19.

The word ὀπτασία is peculiar to Luke and Paul. In Acts xviii. 9 the word ὄραμα is used of a vision of St. Paul (cf. ch. ix. 12; xvi. 10).

30. The writer uses the word ταρασσεῖν about the Gentile converts (whose champion St. Paul was) who were troubled by the Judaisers.—Acts xv. 24.

*The Epistles.*

St. Paul uses the word νοουθετεῖν in speaking of his own ministry as exercised in individual cases.—Col. i. 28.

St. Paul refers to his πολλὰ δακρυά.—2 Cor. ii. 4.

St. Paul uses the word ὀπτασία with reference to his own experiences.—2 Cor. xii. 1.

St. Paul uses the word ταρασσεῖν about the Gentile converts who were troubled by the Judaisers.—Gal. v. 10.

*The Acts.**The Epistles.*

31. The writer says that St. Paul uses *πολιτευεσθαι* in a metaphorical and moral sense.—Acts xxiii. 1.

(*πολιτευεσθαι* is peculiar to Luke and Paul.)

32. The writer says that St. Paul uses the word *ἀπροσκοπος* with regard to his own rule of life.—Acts xxiv. 16.

(*ἀπροσκοπος* is peculiar to Luke and Paul.)

33. The writer says that St. Paul calls himself *Φαρισαίος*.—Acts xxiii. 6.

34. The writer says that St. Paul calls himself *ὁ δεσμιος Παῦλος*.—Acts xxiii. 18.

35. The writer says St. Paul uses with regard to himself the phrase *ὁ Θεὸς ᾧ λατρεύω*.—Acts xxvii. 23.

36. The writer says that St. Paul, addressing the Ephesian elders, refers to the *θλιψεις* awaiting him on account of the Gospel.—Acts xx. 23.

37. The writer says that St. Paul uses about himself the phrase *δι' ἑτῶν*.—Acts xxiv. 17.

St. Paul uses *πολιτευεσθαι* in a metaphorical and moral sense.—Phil. i. 27.

St. Paul uses the word *ἀπροσκοπος* with regard to the rule of life which he lays down for his converts.—1 Cor. x. 32.

St. Paul calls himself *Φαρισαίος*.—Phil. iii. 5.

St. Paul calls himself *Παῦλος ὁ δεσμιος*.—Eph. iii. 1.

St. Paul uses with regard to himself the phrase *ὁ Θεὸς ᾧ λατρεύω*.—Rom. i. 9.

St. Paul at a later date, writing to the Ephesians, refers to the *θλιψεις* he had endured on account of the Gospel.—Eph. iii. 13.

St. Paul uses about himself the phrase *δι' ἑτῶν*.—Gal. ii. 1.

*The Acts.*

38. The writer says that St. Paul speaks about ἡ πίστις εἰς Χριστον.—Acts xxiv. 24.

39. The writer says that St. Paul, in his address to the Ephesian elders, desires for them κληρονομία ἐν τοῖς ἡγιασμένοις πασιν.—Acts xx. 32.

40. The writer says that St. Paul, at Rome, preached the Gospel with πаса παρρησια.—Acts xxviii. 31.

(πаса παρρησια is peculiar to Luke and Paul.)

41. The writer says about St. Paul that, in the time of trial, ὁ Κυριος ἐπιστας αὐτῷ.—Acts xxiii. 11 ; xxvii. 23.

42. The writer says that the mob applied to St. Paul the term ὁ τοιουτος.—Acts xxii. 22.

43. The writer says that St. Paul uses in his speech the phrase ἡ ἐκκλησια του Θεου.—Acts xx. 28.

(ἡ ἐκκλησια του Θεου is peculiar to Luke and Paul.)

44. The writer says that St. Paul uses about himself the phrase μετα πασης ταπεινοφροσυνης.—Acts xx. 19.

(πаса ταπεινοφροσυνη is peculiar to Luke and Paul.)

*The Epistles.*

St. Paul speaks about ἡ πίστις εἰς Χριστον.—Col. ii. 5.

St. Paul desires the Ephesians to know "what is the riches of the glory of ἡ κληρονομία αὐτου ἐν τοῖς ἁγίοις."—Eph. i. 18.

St. Paul, at Rome, desires to preach the Gospel with πаса παρρησια.—Eph. vi. 19, 20 ; Phil. i. 20.

St. Paul says about himself that, in the time of trial, ὁ Κυριος παρεστη μοι.—2 Tim. iv. 17.

St. Paul applies to himself the term ὁ τοιουτος.—2 Cor. xii. 2.

St. Paul uses the phrase ἡ ἐκκλησια του Θεου.—Gal. i. 13.

St. Paul uses about his converts the phrase μετα πασης ταπεινοφροσυνης.—Eph. iv. 2.

*The Acts.*

45. The writer uses the word ἀναγνῶσις about the reading of the O. T. Scriptures in the synagogue.—Acts xiii. 15.

(ἀναγνῶσις is peculiar to Luke and Paul.)

46. The writer applies to St. Paul the word ἐνδυναμουν in reference to his preaching the Gospel.—Acts ix. 22.

(ἐνδυναμουν in Luke, Paul, Heb., LXX, ONLY.)

47. The writer says that St. Paul applies the term παρρησιαζέσθαι to his preaching.—Acts xxvi. 26.

(παρρησιαζέσθαι is peculiar to Luke and Paul.)

48. The writer says St. Paul uses the word ἀνακρίνειν in reference to himself.—Acts xxviii. 18.

(ἀνακρίνειν is peculiar to Luke and Paul.)

49. The writer says that St. Paul uses in reference to himself the expression ὄραν το προσωπον μου.—Acts xx. 25.

*The Epistles.*

St. Paul uses the word ἀναγνῶσις about the reading of the O. T. Scriptures in the synagogue.—2 Cor. iii. 14.

St. Paul applies to himself the word ἐνδυναμουν with reference to his preaching the Gospel.—1 Tim. i. 12.

St. Paul applies the term παρρησιαζέσθαι to his preaching.—Eph. vi. 20.

St Paul uses the word ἀνακρίνειν in reference to himself.—1 Cor. ix. 3.

St. Paul uses in reference to himself the expression ὄραν το προσωπον μου.—Col. ii. 1.

50. The writer uses the metaphor ὁ Θεος—ἀνοιγειν—θυρα in connexion with St. Paul's preaching to the Gentiles.—Acts xiv. 27.

St. Paul uses the metaphor ὁ Θεος—ἀνοιγειν—θυρα in connexion with St. Paul's preaching to the Gentiles.—Col. iv. 3.

(This metaphor is peculiar to Luke and Paul.)



*The Acts.*

*The Epistles.*

51. The writer says that St. Paul uses the phrase *διο παρακαλω υμας*.—Acts xxvii. 34. St. Paul uses the phrase *διο παρακαλω υμας*.—2 Cor. ii. 8.

(This phrase is peculiar to Luke and Paul.)

52. The writer says that St. Paul in his address makes use of a quotation from a Greek poet.—Acts xvii. 28. St. Paul makes use of a quotation from a Greek poet.—1 Cor. xv. 33 ; Titus i. 12.

V.

1. *ἐπιθυμειν* with the genitive of the thing (A. xx. 33 ; 1 T. iii. 1).—*Alford*.

2. *ποῦ* without the copula (L. xvii. 17 ; 1 C. i. 20, as in LXX, Gen. xviii. 9).

3. The Hebraistic use of *καὶ ἴδου* (A. xvi. 1 ; 2 C. vi. 9 ; cf. Gen. i. 31).

4. The accusative, in a moral sense, after the passive verb (A. xviii. 25 ; G. vi. 6,—the *same* verb *κατηχισθαι* ; also L. ii. 9 ; xii. 50 ; G. ii. 7).

5. Two negatives coalescing to make an affirmative (A. iv. 20 ; 1 C. xii. 15).—*Winer*, p. 625.

6. *ἐλπις* with the genitive of the person (A. xxviii. 20 ; 2 C. i. 7).—*Alford*.

7. The dative of interest *τῷ Θεῷ* after the verb *ζῆν* (L. xx. 38 ; R. xiv. 8).—*Winer*, p. 265.

8. *μὲν* placed as the *fourth* word in a sentence (A. iii. 21 ; 2 C. x. 1).—*Winer*, p. 699.

9. *μεν* placed after a word to which in sense it does not belong (A. xxii. 3 ; Ti. i. 15).—*Winer*, p. 700.

10. The very frequent use of *πας* as an epithet.

11. The frequent use of the preposition *κατα*, *e.g.*, *κατα σαρκα* ; *κατα νομον*.

12. The frequent use of words compounded with a privative.

13. The use of *γινεσθαι* with an adjective, *e.g.*, *ὑπηκοος γινεσθαι* (A. vii. 39 ; Ph. ii. 8).

14. The use of *εις* to express a purpose, *e.g.*, *εις διακονιαν*.

15. The use of the masculine adjective, or participle, with the article as equivalent to a substantive, *e.g.*, *ὁ ἀγαπητος*, *ὁ πιστευσας*.

16. The use of the neuter adjective with the article as equivalent to a substantive, *e.g.*, *το ὑψηλον*, *το ἀδυνατον*.

17. The use of compound words, *e.g.*, words compounded with the prepositions *προ* and *συν*.

18. The use of the infinitive in the place of the imperative (L. ix. 3 ; A. xv. 23 ; R. xii. 15 ; Ph. iii. 16).

19. The combination of *πας* with kindred words (A. xxi. 28 ; xxiv. 3 ; xvii. 30, Paul's speech ; 1 C. iv. 17 ; ix. 22).

20. The use of Alliteration, especially with regard to the letter *π* (L. xxiv. 28 ; A. xvi. 16 ; xvii. 30, 31 ; xxi. 18 ; 1 C. ix. 22 ; 2 C. ix. 8, 11 ; E. i. 23 ; iii. 12 ; 1 T. ii. 1).

21. The repetition of the same word, or the use of a kindred word (L. vi. 32 ; E. i. 23).

22. The use of *της ἀδικιας* as a qualifying genitive—Hebraism—(L. xvi. 8, 9 ; A. i. 18 ; A. viii. 23 ; 2 Th. ii. 10).

23. The use of the word *συνδεσμος* with a genitive, as in Isaiah lviii. 6 (A. viii. 23; Col. iii. 14).

24. The use of such Hebraistic forms from the LXX as *ἐργον ἐργαζέσθαι* (Hab. i. 5; A. xiii. 41; 1 C. xvi. 10; cf. L. ii. 9).

*χαρὰ χαιρεῖν* (Is. lxvi. 10; 1 Th. iii. 9; cf. L. vi. 38; A. xxviii. 10).

*ἐν τῷ κρινέσθαι* (Ps. l. 4; Rom. iii. 4; cf. G. iv. 18; L. ix. 33; A. xi. 15).

*ἀστείος τῷ Θεῷ* (A. vii. 20); *δυνατός τῷ Θεῷ* (2 C. x. 4; cf. Jonah iii. 3).

25. The frequent use of *πλουτος* and *πλουσιος*.

*πλουτος* used fourteen times by Paul.

*πλουσιος* used nine times by Luke.

26. The use of the word *σκευος*—Hebraism—with a qualifying genitive—Hebraism—(A. ix. 15; R. ix. 22).

27. The noun used in the place of the pronoun (L. xi. 17 A. iii. 16; E. iv. 16).

28. Singularis numerus (L. x. 19; 1 C. iv. 17).—*Bengel*.

29. The adjective used for the adverb (A. xii. 10; 1 C. ix. 17).—But see Winer, p. 584.

30. The accusative absolute (A. vii. 21; x. 36; xxvi. 3, Paul's speech; R. xv. 20).

31. Emphatic accent (L. xiv. 26; 1 C. xiv. 22).—*Bengel*.

32. Repetition of the preposition when two nouns are connected by *καὶ* (L. xxii. 33; A. xxvi. 29, Paul's speech; 1 C. ii. 3).—*Winer*, p. 523.

33. The word *θεος* used without the article (L. iii. 2; R. ii. 5).

34. The gen. designedly placed before the noun (L. xii. 30; E. ii. 10; not in par. pass. of Matthew).—*Winer*, p. 193.

35. Remarkable repetition of the demonstrative.—*Winer*, p. 200, however, denies that 2 C. xii. 2 is an instance of this (L. xix. 2; 2 C. xii. 2).

36. The aorist participle expressing simultaneous action (A. i. 24; R. iv. 20).—*Winer*, p. 430.

37. "The middle of *ποιεῖν* is but seldom found in N. T., being used by scarcely any writer but Paul and Luke."—*Winer*, p. 320, n. 5.

38. "Luke and Paul are particularly fond of the participial construction."—*Winer*, p. 446.

39. "*δίο* is used most frequently by Paul and Luke."—*Winer*, p. 557.

40. "The compound *διότι* is used most frequently by Paul and Luke."—*Winer*, p. 557.

41. The future participle is "rare in N. T." It is to be found in L. xxii. 49; A. xxiv. 11; 1 C. xv. 37.—*Winer*, p. 428.

42. *λατρεῖν* used intransitively (L. ii. 37; A. xxvi. 7, Paul's speech; Phil. iii. 3).—*Farrar*.

43. The word *χαρις*, "grace" (akin to *χαίρω*, "I rejoice"), is characteristic of St. Luke and St. Paul. It occurs in St. Luke's Gospel eight times, in the Acts seventeen times, and incessantly in St. Paul.—*Farrar*.

44. *Χαρίζομαι* occurs twice in St. Luke's Gospel, three times in the Acts, and often in St. Paul; but not elsewhere in the New Testament.—*Farrar*.

## ADDITIONS TO APPENDIX B.

### The Third Gospel (of Christ).

1. *προκοπτειν* applied to the early years of Christ.—L. ii. 52.

(*προκοπτειν* is peculiar to Luke and Paul.)

2. *κακουργος* used in connexion with Christ suffering unjustly.—L. xxiii. 32.

(*κακουργος* is peculiar to Luke and Paul.)

3. The expression *δει με* used by Christ in connexion with his final journey to Jerusalem.—L. xiii. 33.

4. The expression *πως συνεχομαι* used by Christ in the prospect of death.—L. xii. 50.

(*συνεχομαι* is peculiar to Luke and Paul.)

5. The expression *τελειουμαι* used by Christ in the prospect of death.—L. xiii. 32.

### The Acts or Epistles (of St. Paul).

*προκοπτειν* applied to the early years of St. Paul.—G. i. 14.

*κακουργος* used in connexion with the persecution of St. Paul.—2 T. ii. 9.

The expression *δει με* used by St. Paul in connexion with his journey to Rome as the ultimate goal of his labours in the Gospel.—A. xix. 21.

The expression *συνεχομαι γαρ* used by St. Paul in the prospect of death.—Ph. i. 23.

The expression (*οὐκ ὅτι ἡδη*) *τετελειωμαι* used by St. Paul in the prospect of death.—Ph. iii. 12.

6. The word ἐπεθυμησα      The word ἐπεθυμησα used  
used by Christ in connexion      by St. Paul in connexion with  
with his disciples.—L. xxii.      his converts.—A. xx. 33.  
15.

(The first aorist ἐπεθυμησα is peculiar to Luke and Paul.)

7. The word ἀναπεμπειν      The word ἀναπεμπειν used  
used thrice with regard to      with regard to St. Paul when  
Christ when a prisoner at      a prisoner at Jerusalem.—  
Jerusalem.—L. xxiii. 7, 11,      A. xxv. 21.  
15.

(ἀναπεμπειν is peculiar to the Third Gospel and the Acts.)

8. ἔδει παθεῖν τον Χριστον—      τον Χριστον ἔδει παθεῖν—  
ὡς διηνοιγεν ἡμιν τας γραφας,      ἀπο των γραφων διανοιγων,  
referring to Christ.—L. xxiv.      referring to St. Paul.—A. xvii.  
26, 32.      2, 3. Cf. 1 C. xv. 1-3.

9. Christ is spoken of as ὁ      St. Paul is spoken of as  
του Θεου ἐκλεκτος.—L. xxiii. 35.      σκευος ἐκλογης.—A. ix. 15.

(Recorded by St. Luke alone : cf. ὁ υἱος μου ὁ ἐκλελεγμενος,  
L. ix. 35, not in the parallel passage of Matthew or Mark.)

10. The word ὑβριζειν ap-      The word ὑβριζειν applied  
plied to the persecution of      to the persecution of St. Paul.  
Christ (in this connexion to      —A. xiv. 5. Cf. 1 Th. ii. 2.  
be found in Luke alone).—  
L. xviii. 32.

11. The expression ἡ συνεσις      The expression ἡ συνεσις  
αὐτου applied to Christ in      μου applied to St. Paul by him-  
connexion with his visit to the      self in connexion with "his  
Temple and his answers to the      knowledge in the mystery  
Doctors.—L. ii. 47.      of Christ."—E. iii. 4.

(συνεσις is used four times by St. Paul, and is used only in  
this passage by St. Luke. It occurs once in St. Mark, but  
in an entirely different connexion.)

12. The expression *ἀπο τοῦ Θεοῦ ἀποδεδειγμένος* is applied to Christ.—A. ii. 22.

The expression *ὁ Θεὸς ἀπέδειξεν ἡμᾶς* is applied by St. Paul to Barnabas and himself.—1 C. iv. 9.

(*ἀποδεικνύναι* occurs only in the Acts and St. Paul.)

13. The following expression is used of Christ:—*κηρυσσων καὶ εὐαγγελίζομενος τὴν βασιλείαν τοῦ Θεοῦ*.—L. viii. 1.

The following expressions are used of St. Paul (by the writer of the Acts):—*ὁ Παῦλος κηρυσσει*.—A. xix. 13.

*κηρυσσειν τὴν βασιλείαν τοῦ Θεοῦ*.—A. xxviii. 31.

*εὐαγγελίζεσθαι*.—A. xiii. 32. (By St. Paul himself):—*εὐαγγελισθὼν ὁ κηρυσσῶ ἐν τοῖς ἔθνεσι*.—G. ii. 2.

*εὐαγγελίζεσθαι*.—R. i. 15.

(*εὐαγγελίζεσθαι* in the middle voice is peculiar to Luke and Paul.)

NOTE.—That St. Paul was far too humble and reverent to presume to compare his own sufferings (as possessing the slightest merit) to those of Christ, is evident from his own words in 1 Cor. i. 13: “Was PAUL *crucified* for you?” and in Phil. i. 20: “As always, so now also CHRIST *shall be magnified in my body*, whether it be by life or by death.”

Nevertheless, St. Paul *did* venture to assert that his own experience of the “fellowship of Christ’s sufferings” (Ph. iii. 10) was a plain proof that he was a true and faithful disciple and Apostle of Christ.

This was strenuously denied by his opponents and adversaries, and it was a matter of vital importance to St. Paul that this fact should be duly and fully recognised. He said, therefore: “Henceforth, let no man trouble me; for I bear in my body the marks of the Lord Jesus” (Gal. vi. 17). He did not hesitate even to say, “I am *crucified* WITH Christ” (Gal. ii. 20), and “I rejoice in my sufferings for your sake,

and fill up on my part that which is lacking of the afflictions of Christ in my flesh" (Col. i. 24).

To the Ephesians he speaks of himself as "I, Paul, the prisoner of Jesus Christ for you Gentiles" (Eph. iii. 1), while it was a fixed thought in his mind, and a not infrequent injunction in his letters to his converts, "Be ye followers (*μιμηται*) of me, even as I also am of Christ" (1 Cor. xi. 1).

Thus the manifest parallelism traced by the writer of the Acts between St. Paul and Christ (Appendix B.) not only fully met the necessities of the case, but also precisely reflected St. Paul's own feelings and views (see pp. 47, 48).

There are two or three other remarkable coincidences of language in the writings of St. Luke and of St. Paul which may be noted here—

1. *ἀναλίσκειν*, used with reference to a divine act of judicial destruction (Luke ix. 54; 2 Th. ii. 8). (*ἀναλίσκειν* is peculiar to Luke and Paul.)

If *ἀνελει* be the true reading in 2 Th. ii. 8, the remarkable coincidence still remains; for *ἀναιρειν* occurs in no less than *three* of St. Paul's speeches recorded in the Acts (ch. xiii. 28; xxii. 20; xxvi. 10), while it is to be found (out of St. Luke and the Acts) only in *two* other passages—namely, once in St. Matthew and once in the Epistle to the Hebrews.

2. *ἀναλυνειν* is used in St. Luke (xii. 36, 40) with reference to the coming of Christ, and in connexion with his servants watching for his return. It is used by St. Paul (Ph. i. 23) with reference to his own desire to "depart" and to be with Christ. (*ἀναλυνειν* is peculiar to Luke and Paul.)

3. *αἰφνιδιος ἐφιστᾶναι* occurs in St. Luke (xxi. 34) as part of our Lord's eschatological discourse, and is used in reference to "that day" (verse 34)—the "day of the Lord," "the day of Christ." St. Paul makes use of it in 1 Th. v. 3, in reference to the "day of the Lord" (verse 2), the very same expression "that day," *ἡ ἡμέρα ἐκείνη*, occurring in verse 4.

It may be added that the precise expression, *αἰφνιδιος*



ἐφίσταται, is peculiar to Luke and Paul, and cannot be found in *any other* Greek author *whatever*, though Wetstein's powers of research were able to discover αἰφνιδίως (and αἰφνιδιον, used as an *adverb*) ἐφίσταται.

Compare also

Luke xxi.

1 Thess. ii.

μεγαλη ἀνάγκη καὶ ὀργὴ ἐν  
τῷ λαῷ (the Jews), verse 23.

ὀργὴ εἰς τέλος (with respect  
to the Jews), verse 16.

πληροῦν (of fulfilling the  
predicted punishment), verse  
22.

ἀναπληροῦν (of filling up  
the measure of iniquity), verse  
16.

ἐκδίκησις, verse 22.

ἐκδίκησις (2 Th. i. 8).

Besides the instances already noted, the *variations* of St. Luke from St. Matthew and St. Mark in the following passages will be found to be *coincidences* with the language of St. Paul:—

1. ἵνα σωθῶσιν (Luke viii.  
12; cf. 1 Th. ii. 16).

Mt. xiii. 19; Mk. iv. 15.

2. ἐκδιώκειν (Luke xi. 49;  
cf. 1 Th. ii. 15).

Mt. xxiii. 34.

3. δεκτός (Luke iv. 24; cf.  
Ph. iv. 18).

Mt. xiii. 57; Mk. vi. 4  
(both have ἀτιμος).

4. μὴ γενοιτο (Luke xx. 16;  
cf. R. iii. 6).

Mt. xxi. 41.

The words, δεκτός, ἐκδιώκειν, μὴ γενοιτο, are not only not to be found in the other Synoptists, Matthew and Mark, but they are *peculiar* to Luke and Paul among *all* the New Testament writers.

Precisely the same observations hold good also with respect to the following *fifty* words which occur in St. Luke, though they *cannot* be found in the parallel passage of *St. Matthew*

or *St. Mark*. They *can*, however, *all* be found in *St. Paul's* writings, and *nowhere else* in the *whole* of the New Testament. Any Greek concordance, used in conjunction with a reference Bible, will soon convince the reader as to this matter.

ἀνακρίνειν	ἀπορία
ἀναπεμπειν	ἀτοπος
ἀπολογεσθαι	ἀχαριστος
ἀτενίζειν	βιωτικός
βουλή	βυθίζειν
διαγγέλλειν	ἐκζητεῖν
διαπορευεσθαι	ἐκφευγεῖν
ἐφίσταναι	ἐξαποστελλεῖν
ἡσυχάζειν	ζωγρεῖν
καταγειν	κακουργος
καταξιουν	μεθῆ
νομοδιδασκαλος	μεθυσκεσθαι
ὀνομαζειν	ὀψωνιον
ὀρίζειν	παγίς
πατρία	πανοπλία
πρεσβυτεριον	πανουργία
προδοτής	περιποιεσθαι
σιγῆν	πυκνός
συνευδοκεῖν	σπουδαίως
τυγχάνειν	συγκαθίζειν
ψαλμός	συγκλείειν
αἰφνιδίος	συγχαιρεῖν
ἀναλυνειν	συνοχή
ἀναμνησις	σωματικός
ἀνοία	ὑστερημα.

Add to these the phrases (*twenty-five* in number) in *St. Luke* (see p. 79).

ἡ ἐξουσία του σκοτους	...	...	...	ch. xxii.
τι μέρος	...	...	...	xi.
ἐν δοξῇ	...	...	...	ix.
προς καιρον	...	...	...	viii.

And (pp. 75-78; 109-112).

ἐξουσία και δυναμις ...	...	...	...	ch. iv.
ἡ σοφία του Θεου ...	...	...	...	xi.
ἐν παντι καιρω ...	...	...	...	xxi.
οἱ ἀπιστοι (Matt. has Jewish word ὑποκριται)	...	...	...	xii.
ἐν ὑπομονη ...	...	...	...	xxi.
δεομαι σου ...	...	...	...	ix.
ἀποστολοι και προφηται ...	...	...	...	xi.
ἐν δυναμει Πνευματος ἁγίου ..	...	...	...	iv.
ἄξιος θανατου ...	...	...	...	xxii.
ὁ Κυριος Ἰησους ...	...	...	...	xxiv.
προσωπον λαμβανειν ...	...	...	...	xx.
θεμελιον τιθεναι ...	...	...	...	vi.
παντα καθαρα ἐστι ...	...	...	...	xi.
Μωσης γραφει ...	...	...	...	xx.
εἷς—ἕτερος ...	...	...	...	xvii.
ζην τω Θεω ...	...	...	...	xx.
αἰφνιδιος ἐφισταναι ...	...	...	...	xxi.
δεησεις ποιεισθαι ...	...	...	...	v.
αἱ ἀρχαι — αἱ ἐξουσiai ...	...	...	...	xii.
δοκειτε ὅτι ...	...	...	...	xii.

(Matthew has *μη νομισητε*, x. 34.)

το ἀδυνατον... xviii.

(Matthew and Mark have *δυνατος* without the article.)

Thus no less than *one hundred* such instances of *coincidence* with St. Paul have now been adduced (see also pp. 136-140). What is the explanation?

It is, moreover, *most* noteworthy that "the account of the institution of the Lord's Supper is nearly *verbatim* the same" (*Alford*) in Luke xxii. and in St. Paul (1 Cor. xi.)—and this, although it decidedly differs from the account given by Matthew and Mark, who here (as elsewhere) are in the closest correspondence.

## NOTE D.

## ON THE ANALOGY BETWEEN ST. PAUL AND EZRA.

In Smith's "Concise Dictionary of the Bible," article "Ezra," p. 264, the following statement is to be found:—

"Ezra's great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the Law of Moses, from which they had grievously declined. The functions he executed were purely of a priestly and ecclesiastical character. But in such he filled the first place. The principal works ascribed to him by the Jews are (amongst others):—

"(1) The settling the Canon of Scripture, and restoring, correcting, and editing the whole sacred volume.

"(2) The authorship of Chronicles and Ezra, and other books of the Old Testament.

"(3) The establishment of synagogues."

Ewald ("History of Israel," English translation, vol. v. p. 135) refers to Ezra's "lofty accomplishments as a scribe, his ability in other respects," and to the fact that he was "possessed, in a manner altogether new, by the purest and most glowing zeal for the truth of the religion of his fathers, and its recognition among men, marvellously strengthening and inspiring his whole life."

After some further observations, Ewald adds:—"This would tend to produce amongst the Judeans born in foreign countries an unutterable yearning to be able to work and to help in this cause, and would result in the rise of men of such extraordinary zeal as Ezra and Nehemiah now, and ultimately of that son of Benjamin from Tarsus (St. Paul), who towers above them all. Of such a Judean, born outside the fatherland,

but exercising the most powerful influence over the development of the community, Ezra affords us the first brilliant example."

In connexion with these statements, it does not seem altogether fanciful to attempt to trace a certain analogy or parallelism between St. Paul and Ezra. More than this, considering how intensely subjective was St. Paul's disposition and nature, it may not be too much even to assert that St. Paul was more or less conscious of some such general parallelism existing between himself and his great predecessor, albeit separated from him by an interval of no less than five centuries.

It is quite possible that St. Paul's important history, contained in the Third Gospel and the Acts, may have been,—to some extent, at least,—suggested and moulded by Ezra's great history, contained in the books of Chronicles and Ezra, with which St. Paul, as a devout Jew, must have been thoroughly familiar.

It may be affirmed that

*Ezra.*

1. Ezra was a devout and prayerful Jew.

2. Ezra belonged to the Dispersion.

3. Ezra was possessed with an ardent desire to benefit his fellow-countrymen, who temporally and spiritually were in a depressed condition.

4. Ezra was an *unique* personage in point of *character*.

5. Ezra was an *unique* personage in point of *position*.

*St. Paul.*

St. Paul was a devout and prayerful Jew.

St. Paul belonged to the Dispersion.

St. Paul was possessed with an ardent desire to benefit his fellow-countrymen (Rom. ix. 1-3), who temporally and spiritually were in a depressed condition.

St. Paul was an *unique* personage in point of *character*.

St. Paul was an *unique* personage in point of *position*.

*Ezra.**St. Paul.*

6. Ezra was an *unique* personage in point of *experiences*.

St. Paul was an *unique* personage in point of *experiences*.

7. Ezra was an earnest religious reformer.

St. Paul was an earnest religious reformer.

8. Ezra represented and pleaded the cause he had at heart before the Persian king (Artaxerxes), who was the then ruler of the world (Ezra vii. 6, 21, 25, 27, 28).

St. Paul represented and pleaded the cause he had at heart before the Roman Emperor (Nero), who was the then ruler of the world (Acts xxiv. 5; xxv. 11; 2 Tim. iv. 16, 17).

9. Ezra lived to see the fulfilment of his wishes, and the fruit of his arduous labours.

St. Paul lived to see the fulfilment of his wishes, and the fruit of his arduous labours.

10. Ezra was a wise master builder in connexion with the Temple and worship of the Jews.

St. Paul was a wise master builder in connexion with the spiritual temple and worship of the Gentiles (1 Cor. iii. 10).

11. Ezra occupied a commanding position of spiritual influence among the Jews, at Jerusalem, the capital of the Jewish nation.

St. Paul occupied a commanding position of spiritual influence among the Gentiles at Rome, the capital of the Gentile world.

12. Ezra instituted synagogues among the Jews.

St. Paul founded churches among the Gentiles.

13. Ezra upheld and enforced the Law of Moses literally.

St. Paul upheld and enforced the Law of Moses spiritually, as fulfilled in Christ (Rom. ii. 25-29; xv. 8; 2 Cor. iii. 14).

*Ezra.*

14. Ezra wrote several books of the Old Testament.

15. Ezra compiled and composed a history (Chronicles) of his co-religionists, from the beginning of their religious history (the time of Abraham).

16. Ezra wrote his history—one continuous history—in two books (Chronicles and Ezra, the *two* books of Chronicles originally forming *one*).

17. Ezra wrote the history of his own times, and brought his narrative down to his own day.

18. Ezra made use of existing books of the Old Testament (Kings, &c.) in compiling his own history.

19. Ezra, in his narrative, related his own great share in the great work of religious reformation, giving the history of his own life-work (see Ezra, which, like the Acts, contains “we”-passages).

*St. Paul.*

St. Paul wrote several books of the New Testament.

St. Paul compiled and composed a history (the Third Gospel and the Acts) of his co-religionists, from the beginning of their religious history (the time of John the Baptist).

St. Paul wrote his history—one continuous history—in two books (Luke and Acts).

St. Paul wrote the history of his own times, and brought his narrative down to his own day.

St. Paul made use of existing books of the New Testament (Matthew and Mark) in compiling his own history (see Luke i. 1).

St. Paul, in his narrative, related his own great share in the great work of religious reformation, giving the history of his own life-work (see the Acts).

*Ezra.*

20. Ezra, from his own mental standpoint making a selection of the available materials, wrote his history from a definite point of view, and for a particular purpose.

21. Ezra, at Jerusalem, besides writing a complete religious history, made additions to the existing books of the Old Testament.

*St. Paul.*

St. Paul, from his own mental standpoint making a selection of the available materials, wrote his history from a definite point of view, and for a particular purpose (see Luke i. 1-4).

St. Paul, at Rome, besides writing a complete religious history, made an addition to one of the existing books of the New Testament, namely, the last Twelve Verses of St. Mark's Gospel.\*

The assertions as to the authorship and object of the books of Chronicles and Ezra are borne out by the following extracts from well-known authorities. Turning again to the "Dictionary of the Bible" (art. "Chronicles," p. 155), we find that:—

"The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were, for the most part, compiled by Ezra. . . . As regards the plan of the book, of which *the book of Ezra is a continuation*, it becomes apparent immediately we consider it as the compilation of Ezra, or some one nearly contemporary with him."

Hartwell Horne ("Compendious Introduction to the Study of the Bible," pp. 367-368) says:—"The Jews comprise the two books of Chronicles in *one book*, which they call 'Dibre Hajamim.' . . . In the Septuagint version, they are termed *παραλειπομενων*, or of *Things omitted*. . . . The appellation Chronicles was given to these books by Jerome."

\* See my work "St. Paul the Author of the Last Twelve Verses of the Second Gospel."



“The Vulgate retains both the Hebrew and Greek names in Latin characters” (“Dict. of Bible,” p. 155).

Ewald (“History of Israel,” vol. i. pp. 177, 178) says :—  
“This book of Chronicles was intended to be a universal history, . . . . acknowledging the sacred character of the Book of the Law . . . . Where even the fullest details given by his authorities appear to him not to do justice to the subject, he has no scruple in introducing a more vivid colouring, to testify to his warmer sympathy with the narrative.”

Dr. Kitto (“Popular Cyclopædia of Biblical Literature,” p. 197) says that in the books of the Chronicles “the historical tendency is subordinated to the didactic.”

## NOTE E.\*

ON THE TRADITION AS TO THE AUTHORSHIP  
OF THE ACTS.

The unsupported notion that the Third Gospel was written by St. Luke has been alluded to as the "verdict of the Church." There is, I believe, no verdict of the Church with regard to this matter. There is nothing but the baseless fabric of a vague tradition. And we all know that the value of a tradition depends, not so much on the remote antiquity of its origin, nor even on its world-wide *tacit* acceptance, as on its intrinsic reasonableness, and on the firmness of its foundation of fact. Nothing, increased and multiplied a thousand-fold, remains, after all, nothing more than *nothing*. Is the venerable tradition that St. Peter was the first Pope binding on us all as "the verdict of the Church?" No chain can be stronger than its weakest link, and here, so to speak, the very first link of all (or rather the staple itself) is altogether wanting. The first testimony in favour of the authorship of Luke (so says Zeller,† and I cannot contradict him) is a full century later than the presumptive date of the Acts. Evidence only produced to-day with reference to the famous "Letters of Junius," in the last century, would be by no means necessarily decisive as to the authorship.

Just as the tradition of St. Paul's mythical journey into Spain, of which there is no tangible trace—no historical evidence whatever—arose from his words in Rom. xv. 24, 28,—so this tradition, as to St. Luke being the author of the Acts, arose (in the absence of direct testimony not forthcoming after the confusion incident on the terrible persecution under Nero, which so speedily and so suddenly followed),—so this tradition arose from St. Paul's words in 2 Tim. iv. 6, 11 :

\* Some portions of the following notes appeared in the numbers of the *Ecclesiastical Gazette* for 1884-5.

† "The Acts of the Apostles," vol. ii. p. 263.

"The time of my departure is at hand . . . . Only Luke is with me." The tradition is really evidence that the Acts were written at Rome, under the superintendence of St. Paul; and this, as it establishes the authority and fixes the date, is all for which I care to contend.

Irenæus says that "Luke, the follower of Paul, set down in a book the Gospel which he (Paul) used to preach." Tertullian speaks of St. Paul as the "*illuminator* of Luke," and says that "the summary (*digestum*) of Luke was *generally assigned to Paul*" (Westcott, "Study of the Gospels," pp. 184, 185). Eusebius refers Paul's words, "according to my Gospel" (2 Tim. ii. 8), to that of Luke, in which Jerome concurs (Smith's "Bible Dict.," art. "Gospel of Luke").

"St. Chrysostom finds in it the style of St. Paul. In the 'Synopsis,' ascribed to Athanasius, it is affirmed that the Gospel of Luke was *dictated by the Apostle Paul*, and written and published by the blessed Apostle and physician Luke . . . . Critics remark that there is often great affinity in their phrases."—(Townson, "On the Gospels," i. pp. 35, 205).

Bengel says, on Luke i. 1-4: "Luke's lively pen, which is excellently well suited to the very joyous narrative of the Acts, seems to have caught something from his many years' intimacy with Paul" (cf. Dean Plumptre, "Int. N. T.," p. 147).

Wetstein, on Luke i. 3, states:—"Quidam existimant probari, Lucae, quod dicitur, Evangelium ad *Paulum* potius *auctorem* esse referendum."

Dean Alford says ("Gr. Test.," i. Proleg., p. 42):—"It is a very remarkable coincidence, that the account of the institution of the Lord's Supper should be almost *verbatim* the same in Luke xxii. and 1 Cor. xi."

Bishop Wordsworth says:—"The statements of Christian antiquity concerning St. Luke's connexion with St. Paul . . . are confirmed by the internal evidence presented by the Gospel of St. Luke." And again:—"As St. Paul . . . was eminently the Apostle of the Gentiles, so St. Luke . . . may be entitled the Evangelist of the heathen world. It is his special purpose and fixed resolution, as it was of St. Paul, to preach Christ crucified" ("Gr. Test.," Int. to St. Luke's Gospel).

## NOTE F.

## ON THE "WE"-PASSAGES IN THE ACTS.

St. Paul's authorship of the Acts has been denied on the ground that therein "he is invariably spoken of in the *third* person." In answer to this objection, it seems sufficient to state that—

1. Cæsar, in his "Commentaries," invariably speaks of himself in the *third* person, as "Cæsar."

2. Josephus, in his "Wars of the Jews," also usually refers to himself in this manner as "Josephus."

3. St. Paul himself, in his Epistles, more than once views himself *objectively*, and speaks of himself as Paul, *e.g.*, in 1 Cor. i. 13: "Was *Paul* crucified for you?" and in chap. iii. 5: "Who, then, is *Paul*?" See also 2 Cor. xii. 2: "*I* knew *a man* in Christ" (where St. Paul is speaking of himself); Philemon 9; and the opening clause in each of his Epistles.

4. Every educated man has occasion sometimes to write letters or documents in which he speaks of himself in the third person. Compare, for instance, the recent correspondence between her Majesty the Queen and her late Prime Minister, Mr. Gladstone, wherein occurs not only the third person, but also a complication of pronouns, in the awkward phrase,—which, however, is in strict accordance with precedent,—"*Mr. Gladstone presents his humble duty to your Majesty.*"

It has been further pointed out as an objection that "the writer of the Acts clearly distinguishes himself and his companions from the Apostle Paul, as in Acts xvi. 10: 'After *he* had seen the vision, immediately *we* endeavoured'" (so also in Acts xxi. 12-14). As to this, it may be observed that—

1. It is evident that the "*we*" must have lived on terms

of the greatest possible intimacy with the "*he*,"—the writer must have been the *alter ego* of St. Paul,—to be able to place thus on public record those secret inner experiences of St. Paul,—even the visions of the night (Acts xvi. 10),—which originally *could* have been known *only* to St. Paul himself.

2. As these passages clearly were penned by the companion and secretary of St. Paul, and as they relate to the life-work and the personal heart-history of St. Paul, there is every reason to suppose that St. Paul himself was not far off, dictating, or at least revising. If this is admitted, that is all I care to maintain, as it fixes the early date of the Third Gospel, and is a sufficient answer to Strauss.

Whoever denies this contradicts that most able, acute, and luminous modern commentator, Bengel, who says that "undoubtedly the Acts were published by St. Paul's desire" ("Gnomon," Acts xxviii. 30).

St. Paul was the author of the Acts, without having necessarily penned every single word. The design and publication of this full and important history of his own life-work were due to the master-mind of St. Paul; but he probably had more than one amanuensis to help him in the work. St. Paul, in dictating the Acts to his *alter ego*, "his dearly-beloved son, Timothy" (2 Tim. i. 2), "who had, as a son with the father, served with him in the Gospel" (Phil. ii. 22), may well have permitted Timothy, in one or two passages, to tell his own tale for himself in his own words.

3. Ezra is usually acknowledged as the author of the book of Ezra, although, in chap. vii. 6, we find "this Ezra"; in chap. viii. 15 "I"; in chap. viii. 21 "we"; and in chap. x. 1, 10, "Ezra" again.

Bishop Wordsworth, on Ezra vii. 6, observes:—"Ezra is here spoken of in the *third* person. In verses 27, 28, the writer speaks of himself in the *first* person, as Ezra himself. This change of person does not indicate any difference of authorship. . . . Nothing is more common in Hebrew writers than such changes of person. . . . He looks on himself *ab extra*, and uses the *third* person."

4. Josephus, in the concluding chapter of the "Wars of the Jews," refers to himself, in section 3, as "Josephus," and then, a few lines further on, uses the personal pronouns "I" and "we" almost in the same breath.

5. Cæsar ("Commentaries," book vii. chap. 17) appears to distinguish himself from the author by speaking of "Cæsar" in one line, and in another adding "*ut supra diximus.*"

6. In the first chapter of his Epistle to the Romans, St. Paul, in verse 1, speaks of "Paul"; in verse 5, of "we"; in verse 8, of "I"; and again, in verse 22 of the last chapter, we find the statement, "I, Tertius, who wrote this epistle." We see at once that St. Paul was the *author*, and Tertius only the *writer*, the amanuensis or private secretary. And so the unexpected and perplexing pronoun "we," in Acts xvi. 10 (and in two or three other places), represents nothing more than the suppressed personality of St. Paul's private secretary suddenly asserting itself, and thus for a brief moment coming to the surface. This is no reason why we should not still maintain that St. Paul was the author of the Acts,—that is, as long as the established maxim holds good, *Qui facit per alium, facit per se.*

7. It is plain that the "we"-passages really run through and give the colour and clue, so to speak, to the whole work; for, besides the verses usually quoted, there is a "we"-passage in Luke i. 1, and also in Acts i. 1 (ἐγώ), and in chap. xiv. 22, in connexion with St. Paul's first missionary journey to the home of Timothy (cf. 2 Tim. iii. 11). St. Paul constantly uses "we" in his Epistles, and sometimes apparently when referring to himself alone (1 Thess. ii. 18; iii. 1, 2, compared with Acts xvii. 16; xviii. 5).

It may be added that, while St. Paul had every reason to publish this able, timely, much-needed defence of his life and actions, which was to set him right with his fellow-Christians (the Judaisers), with his fellow-countrymen (the Jews), and with the political authorities (the Romans), there were also most excellent reasons why this defence should not *ostensibly* proceed from himself, then a prisoner in chains, lying under

the most grave suspicion and the most serious accusations.

"The name of Paul was obnoxious to Judaising Christians . . . His name was still more offensive to the Jews. . . . Suppose That St. Paul had followed his usual practice, and prefixed his name to the Epistle to the Hebrews, what bitter feelings of rancour would the sight of that name have excited . . . . they would have recoiled from it with disdain and execration."—*Bishop Wordsworth*, "Gr. Test.," Int. to Hebrews, p. 369.

Testimony to character, which is most weighty when given from the witness-box, becomes altogether worthless when uttered from the dock. The evident parallelisms, intentional though unavowed, between St. Paul and Christ, and St. Paul and St. Peter, would have entirely missed their mark had they been acknowledged by St. Paul as emanating from his own mind. The Jews had rejected Christ because they had not understood nor obeyed their own prophets. Paul was merely preaching the Gospel of Christ, and following in Christ's footsteps; so that, if the Jews persecuted him, it was only because they still perversely misread their own sacred books (Acts xxvi. 22). The Judaisers acknowledged St. Peter as the chief Apostle of Christ. If they denied that St. Paul was an Apostle (1 Cor. ix. 1-3; 2 Cor. xi. 5), then they struck likewise at St. Peter; for both were preaching the *same* Gospel with *equal* authority against *equal* opposition, and with *equal* success (Gal. ii. 7-9). The distinct statements of the chief captain, Claudius Lysias (Acts xxiii. 29), of the Roman governor of Judæa, Festus (Acts xxv. 25), and of the king, Herod Agrippa (Acts xxvi. 31, 32), ought thoroughly to satisfy the Roman Government (to whom St. Paul had appealed) that there was no element of political danger in Paul, the leader of the sect of the Nazarenes (Acts xxiv. 5), or in the Gospel which he preached.

From the "we"-passages (A. xvi. 17; xx. 5), "St. Luke seems to have stayed at Philippi seven years."—*Farrar*. How, then, *could* Luke, *seven years absent* from Paul, make himself *perfect master* of Paul's words and thoughts?

## NOTE G.

## ON THE ALLEGED DISCREPANCY BETWEEN THE ACTS AND THE EPISTLE TO THE GALATIANS.

Another objection to St. Paul's authorship of the Acts is, that the accounts given of the same events in the book of the Acts and in St. Paul's Epistle to the Galatians are, as it is said, contradictory. I must leave to abler scholars and better divines the task of dealing with this difficulty. I will only point out that the difficulty, whatever it may be, will not be lessened one iota by saying that one account is by St. Paul and the other by a totally distinct and independent writer. I have shown that the writer of the Acts is not such an independent writer. He thought St. Paul's thoughts, spoke St. Paul's words, wrote the history of St. Paul's life-work, knew the workings of St. Paul's mind, and has given us information as to St. Paul's hopes, wishes, purposes, and even visions. The writer of the Acts, if not St. Paul himself, could only have been St. Paul's *alter ego*. He could not possibly have been ignorant of St. Paul's experiences, either at Jerusalem or at Antioch. Whatever St. Paul knew, the writer of the Acts knew also.

I suspect that allowance must be made for our ignorance—at this distance of time—of some of the collateral circumstances which might throw light on the subject. Something must be allowed for the lapse of time between the Epistle and the Acts, for the new environment, for the altered circumstances, both of St. Paul and of the Church, for the different audience addressed, for the entirely opposite aim and object; and something, too, must be set down to the tact and versa-



tility of St. Paul, who made himself "all things to all men" \* (1 Cor. ix. 22).

Reuss, quoted by Professor H. B. Bruce ("F. C. Bauer," p. 45):—

"The author of the Acts merits not the reproach of having altered the facts to make them speak in favour of his view, but, gliding more lightly over the opposition Paul encountered at Jerusalem, his aim was to insist more upon the result obtained; while Paul, preoccupied with the need of raising the question to the height of principles, is led to insist more on the efforts required to vindicate principles."—"Théologie Chrétienne," ii. p. 335.

Archdeacon Farrar's "Messages of the Books," pp. 133, 134:—

"Let it be granted that the writer of the Acts wished to prove that there was no irreconcilable opposition between St. Paul and the Twelve, between Jewish and Gentile Christians; let it be granted that the Epistle to the Galatians gives a glimpse of severer struggles and keener heart-burnings

\* Archdeacon Farrar, in his "Life of St. Paul," takes for his motto the words of St. Chrysostom, *εἰ καὶ Παῦλος ἦν ἀλλ' ἀνθρώπος ἦν*, and speaks of the "consummate skill with which St. Paul's speech at Athens was framed . . . with arguments exquisitely conciliatory."—"St. Paul," i. 544.

Dean Howson alludes to "St. Paul's versatility, tact, and presence of mind."—"Bohlen Lectures," p. 100.

An instance of this was St. Paul's calling out, "I am a *Pharisee*, the son of a Pharisee," before the Sanhedrin (some members of which he perceived to be Pharisees, Acts xxiii. 6). To the mob at Jerusalem he proclaims in the *Hebrew* tongue that he is a *Jew* (Acts xxii. 3). To the chief captain (who is a Roman) he states that he also is a *Roman* (Acts xxii. 27).

"It is in the Book of the Acts, perhaps, more than elsewhere that we still feel the effects of the theory of Inspiration current chiefly in the seventeenth century. . . . Where the idea of human agency has been well-nigh lost, and each minute detail has been ascribed to direct Divine dictation, the reaction is apt to be great when it is found that this view is untenable . . . . So in regard to the author of the Acts; if it is shown, I do not say that he makes positive mistakes, but that his account is in some particulars exaggerated, partial, imperfect, or incomplete, the numerous instances in which his accuracy is confirmed . . . are practically ignored."—*Professor Sanday*, "The Study of the New Testament," pp. 34, 35.

than we might have divined from the narrative of St. Luke ; let it be assumed that subjective and artificial considerations played their part in the selection and arrangement of the narratives which are here (in the Acts) brought together. These concessions in no wise detract from the credit due to St. Luke as a genuine historian. . . . St. Luke has misrepresented nothing. There were divisions of opinion in the apostolic Church. . . . St. Luke has not concealed the existence of those conflicting views ; but, under this partial divergence, there was an essential and fundamental unity."

Compare also Zeller ("The Acts of the Apostles," vol. ii. p. 197) :—"It is true that, in the accounts of Paul's conversion, and of the period immediately subsequent to that event, variations exist which we found of sufficient importance in estimating its historical value. Yet how little these variations justify us in attributing a different origin to the narratives concerned is incontrovertibly proved by the circumstance, that between the three accounts of St. Paul's conversion, especially between those in the ninth and twenty-second chapters, there is an accordance, in a great measure verbal, which renders it *impossible to attribute them to different authors.*"

As to the matter in the last quotation from Zeller, Dean Howson ("Bohlen Lectures," p. 94 ff.) writes :—

"There are three accounts of St. Paul's conversion: one given directly by St. Luke in the ninth chapter ; the others by St. Paul himself, as related in the 22nd and 26th chapters, under apologetic conditions, but conditions extremely different from one another. . . . If they were true to the circumstances under which they are alleged to have been uttered, and true likewise to the character of the speaker as a man of good judgment and fine tact, they must exhibit corresponding variations."

"Speaking to the angry mob in the Temple court, it was essential that St. Paul should be conciliatory, by presenting his subject as much as possible on the *Jewish* side. . . . This he does with remarkable skill. . . . He speaks in Hebrew.

Our part, as critics, in the scrutiny of this speech (Acts xxii.) is to observe how all the omissions, the additions, the variations of emphasis, on comparison with the direct narrative, fit the occasion, and also harmonise with what we know from other sources of St. Paul's versatility, tact, and presence of mind."

"If, next, we turn to the speech before Festus and Agrippa, we find the story of his conversion told with what might be termed a strong *Gentile* colouring; and this was in harmony with the occasion, and quite according to the tone and habit of St. Paul's mind and character."

Compare also Zeller (vol. ii. p. 199): "Little as the Ascension, in our book (the Acts), can be reconciled with that in Luke's Gospel, *we must not infer* from this circumstance *a diversity of authorship*;" and Dean Burgon ("The Last Twelve Verses of St. Mark," p. 189):—"What would be gained by demonstrating (as I am, of course, prepared to do) that there is really *no inconsistency whatever* between anything which St. Mark here says and what the other evangelists deliver? . . . . It is only one of many places where a *primâ facie* discrepancy, though it does not fail to strike, yet, happily, altogether fails to distress, faithful readers. . . . If sufficient critical skill were brought to bear on the highly-elliptical portion of narrative contained in these twelve verses . . . . any apparent inconsistency . . . . would be found to be imaginary."

Archdeacon Farrar ("St. Paul," ii. 325-8), with reference to St. Paul crying out before the Sanhedrin "I am a Pharisee," has the following remarks: "We cannot defend his subsequent conduct at that meeting . . . . Seeing, therefore, that he would meet with neither justice nor mercy from that tribunal, he decided to throw among them the apple of discord . . . . The plan showed great knowledge of character, and the diversion thus caused was for the time eminently successful; but was it worthy of St. Paul? . . . . Was there not the least little touch of a *suggestio falsi* in what he said? . . . . We cannot in this matter wholly see how St. Paul could say without qualification, in such an assembly, 'I am a

Pharisee.' . . . . We cannot but think that this . . . . was hardly worthy of St. Paul."

Bishop Lightfoot ("Galatians," 4th ed., p. 125):—"The articles of the so-called Apostolic Council were 'Articles of Peace.'"

For an examination of this whole matter, see Lightfoot, "Galatians," pp. 124-127. And, as to the alleged discrepancy between Acts ix. and Galatians i., see pp. 91, 92 of the same work.

## NOTE H.

## ON THE MEDICAL LANGUAGE IN THE THIRD GOSPEL AND THE ACTS.

It has been stated by more than one commentator. that in the Third Gospel there are manifest tokens of medical knowledge on the part of the writer; and Dr. Hobart asserts ("The Medical Language of St. Luke," Dublin University Press Series) that the author *must* have been a medical man.

On this subject the following observations are offered:—

1. The Third Gospel and the Acts were written by a Jew. No Gentile *could* have written the Third Gospel and the Acts. No uncircumcised Gentile would have spoken of the Law of Moses as the Law of the Lord (Luke ii. 24). To a Gentile, Moses was of no more authority than Confucius is to a Christian; the Jewish prophets of no more account than Socrates to ourselves. Any one who likes to examine the phraseology of St. Luke's writings with the aid of Grinfield's "Novum Testamentum, Editio Hellenistica," can easily satisfy himself that the author was a Jew, who thought, as well as wrote, in a Hebraistic manner. Trace, for instance, the use *throughout* the Third Gospel and the Acts of ἐγένετο (used no less than sixty times) as in Gen. vi. 2; ἐγένετο ἐν τῷ, with the infinitive, as in Gen. xlii. 35; εἶπε δέ, as in Gen. xiv. 21; καὶ ἰδοὺ, as in Gen. i. 31. To the suggestion that the writer was a proselyte, we may answer at once, it is impossible. You cannot change a Jew into a Gentile, or a Gentile into a Jew. They are radically and vitally distinct now, and were radically and vitally distinct then. To the Jew, the Gentile was "a heathen man," if not a publican (Matt. xviii. 17), "common and unclean" (Acts x. 28). The Jew was brought up amid peculiar modes of thought, and with peculiar customs as to food and other matters, which prevented his mixing with

the Gentiles. The writer of the Acts was a devout Jew, born and bred, so to speak, in the atmosphere of the Temple and the synagogue, and reverently familiar, from childhood and the dawn of thought, with his own sacred Law and Prophets, in the Greek version. No amount of study, by one who was not born a Jew, could, in later years—when the character was formed and the opinions fixed—make up for his want of familiarity with the substance and diction of the Scriptures in youth, when the growing mind is most easily coloured and permanently impressed. Would an Englishman, however long might be the time he spent in Ireland, ever acquire the brogue and Irishisms of a real native of the Emerald Isle? Would a Mohammedan who became a Christian ever be able to write a long history in the phraseology of the Authorised Version of the Bible? “Can the Ethiopian change his skin, or the leopard his spots?” Can you alter nature, or habit,—which is second nature,—when that habit has grown hard, and strong, and fixed with time? It is simply and absolutely impossible. A Jew did not think and write as a Gentile, and a Gentile neither did nor could think and write as a Jew. The words of Canon Westcott as to St. John apply with equal force to the author of the Acts:—“The whole narrative shows that the author was a Jew. He is familiar with Jewish opinions and customs; his composition is impressed with Jewish characteristics. His special knowledge, his literary style, his religious faith, all point to the same conclusion.” We may confidently affirm of such a thoroughly Hebraistic writer (as of the poet), *Nascitur, non fit*. Whatever the materials used, Zeller has shown that the Third Gospel and the Acts are the work of a *single* author. That author is certainly a Jew, a Greek-speaking Jew, thoroughly familiar with the LXX, and steeped, so to speak, in its peculiar phraseology (see “St. Paul the Author of the Acts,” pp. 50–52).

2. Luke was not a Jew,—not even a proselyte received by the rite of circumcision into the Jewish Church,—but a Gentile. As to this, Colossians iv. 11–14 is quite conclusive.—*Bishop Lightfoot, in loc.*

3. Hence it is evident that, whether the writer of the Third Gospel and the Acts was a medical man or not, *Luke*, at any rate, *could not* have been the writer. It might as well be asserted that Macaulay's History of England was the work of a Frenchman.

4. Galen, the most voluminous, if not the chief, of the medical writers quoted in Dr. Hobart's learned work, was not born (A.D. 130) till several years after the Gospel of St. Luke (at the latest computation) was written; so that it is rather a case of Galen copying Luke than of Luke copying Galen. I doubt, too, if medical phraseology in those early times was quite so fixed and technical as it is to-day. Although the author of the Acts could not have studied Galen, he may perhaps have read Hippocrates; but that would not of itself entitle him to a medical diploma.

5. Almost all the words, however, which Dr. Hobart adduces as evidence of medical knowledge on the part of the writer of St. Luke's Gospel are to be found in the LXX version of the Old Testament Scriptures, with which any devout Greek-speaking Jew would have been sufficiently familiar. Take, for instance, *ὑγιαίνειν* (Gen. xxix. 6); *ἰασις* (Ezek. xxx. 21).

Was Jeremiah a medical man because in one verse he speaks of *balm*, *physician*, and *healing* (Jer. viii. 22), and uses the verb *to heal* twice in another verse (Jer. xvii. 14)?

Dr. Hobart (p. 132) says:—"The usual division of the day and night in the writers of the New Testament is into hours and watches. St. Luke, however, employs another division of time as well, namely,—

Midday,	μεσημβρια.
Evening,	ἑσπερα.
Midnight,	μεσονυκτιον.
Morning,	ὀρθρος.

The first two of which are peculiar to him, and the last two almost so. *Ὄρθριος* is used by him alone.

"Now these latter were the usual times, and the usual terms

to denote them, for the accession or abatement of diseases, visiting patients, applying remedies, &c. In the following passage we meet with three of them, used in describing the visiting of a patient." Dr. Hobart then quotes a passage from Galen, in which the words ὀρθρος, ἑσπερα, μεσημβρια are to be found.

Long before Galen's time, however, these same words had been used in a work with which the Jewish author of the Third Gospel must have been perfectly familiar, I mean the Septuagint Version of the Old Testament Scriptures, which, in St. Paul's day, was the Authorised Version for all Greek-speaking Jews. We have only to turn to Schleusner's "Lexicon Veteris Testamenti" to find that—

ὀρθρος occurs in Ps. lxii. 6, and cxviii. 148; also in Genesis, Exodus, Joshua, Judges, and Proverbs.

μεσονυκτιον occurs in Ps. cxviii. 62; also in Judges, Ruth, and Isaiah.

μεσημβρια occurs in Genesis xviii. 1 (and twice besides); also in Deuteronomy, 2 Kings, and Isaiah.

ἑσπερα occurs in Genesis xix. 1; also in Numbers, Judges, 1 Chronicles, Isaiah, and Daniel.

ὀρθριος occurs in Job xxix. 7; and twice in 3 Maccabees, chap. v.

Moreover, μεσημβρια is coupled with ἑσπερα in Ps. liv. 17, and with μεσονυκτιον in Isaiah lix. 10.

So, too, the word βασις, Acts iii. 7. Dr. Hobart, p. 34, says that "it is peculiar to St. Luke. The words employed to describe the seat of the lameness tend to show that the writer was acquainted with medical phraseology, and had investigated the nature of the disease under which the man suffered." The word βασις, however, is used more than once in Exodus, chap. xxvi. 19, 21, 25, &c. Moreover,

ῶον, "peculiar to St. Luke," p. 135, occurs in the LXX, Deut. xxii. 6.

ἀναβαλλειν, "peculiar to St. Luke," p. 138, is to be found in Jer. xiii. 20; Ps. lxxvii. 21; ciii. 2.

διαβαλλειν, "peculiar to St. Luke," p. 139, in Dan. iii. 8.



διαχωρίζειν, συμπεριλαμβάνειν, "peculiar to St. Luke," p. 126, both occur in the LXX, namely, in Gen. i. 4, and Ezek. v. 3.

ὁλοκληρία, "peculiar to St. Luke," p. 193, is to be found in Isaiah i. 6.

"St. Luke alone uses the very rare word ἀντιπαρέρχεται." —Dr. Hobart, p. 30. This very rare word may be found in the book of Wisdom, chap. xvi. 10 (included in the LXX).

Again, p. 149, "ζευγος is peculiar to St. Luke, and is the word used in medical language for a pair of nerves," &c.

But was not this, let me ask, the *natural* and *obvious* word for St. Luke to use for a yoke of oxen (chap. xiv. 19),—just the very word and phrase (ζευγος βουν) which he found ready to his hand in the LXX (3 Kings xix. 21) ?

I may add that ἐνδυναμουν, peculiar to the *so-called* writings of St. Luke and to St. Paul (including Hebrews xi. 34), is to be found in no Greek author whatever *out of the Septuagint*. St. Paul knew *every word* of the LXX.

The radical defect (if I may venture so to speak) in Dr. Hobart's laborious work (unless I am much mistaken) is, that he takes so little account of the Septuagint. It would be easy to add further examples, but it is needless. I will only point out that *apparent resemblance* does *not* always mean *real identity*.

6. The few remaining distinctly medical terms and allusions may be explained by the fact that the writer of the Third Gospel was undoubtedly a man of high education and considerable culture. An Englishman is not, necessarily, a doctor because he uses such words as *diagnosis* and *phthisis*, or even because he talks of *microbes* and *bacilli*. The writer of the Acts (in chap. xxvii.) uses a good many nautical expressions, but it would certainly be rash on that account to draw the conclusion that he must have been a professional mariner and an able-bodied seaman. (Cf. pp. 96, 97.)

Archdeacon Farrar ("Messages of the Books," p. 74, note) says :—"The theme of St. Luke's medical knowledge has been greatly (and perhaps unduly) expanded by Dr. Hobart."

7. The following seems to me to be no unfair criticism of Dr. Hobart's work :—

“The author presses the matter beyond reason, as, for example, in the parable of the rich man and Lazarus . . . where even common words, which any man writing on the themes in question would naturally use, are gravely set forth as evidences of Luke's medical character and training, just because these words happen to be employed in a different connexion by the old writers on medicine.”

8. Every scholar must appreciate the labour and the learning which have been expended on Dr. Hobart's handsome and interesting volume. But, notwithstanding, I venture to assert that the correct solution of the problem of the authorship of the Third Gospel and the Acts is not the solution propounded by Dr. Hobart. There was only *one man* who by any possibility *could* have been the author of this remarkable work (for it is one work in two parts), and he was the remarkable man whose life-work is so minutely recorded therein, namely, St. Paul.

Luke, it has been pointed out, was an uncircumcised Gentile,\* and, if he had anything to do with the writing of the Gospel which bears his name, it could only have been as the amanuensis of St. PAUL.†

\* Farrar, “St. Paul,” i. 480.

† Cf. Bishop Wordsworth on Gal. vi. 11: “In those times authors usually *dictated* their productions to secretaries, but did *not write* them with their own hand (Horace, 1 Ep. x. 49; 1 Sat. x. 92) . . . St. Paul's *own* previous practice and general intention was to *dictate* his Epistles to an *amanuensis*.” Archdeacon Farrar, with reference to the same passage, says, “That this was St. Paul's normal condition,”—“a condition that rendered it difficult and painful to write at all,” caused by his suffering “from *acute Ophthalmia*,”—“seems to result from his almost invariable practice of employing an amanuensis.”—“St. Paul,” i. pp. 659, 660.

## NOTE I.

## ON THE STYLE OF THE WRITER.

Another objection that has been made is, that "while the style of St. Luke is clear and pellucid, that of St. Paul is vigorous, animated, with parentheses, often going off at a tangent, and decidedly, in places, abrupt." Now, I grant that there is a certain *apparent* difference of style between the Acts and the Epistles; but I say, at once, that the cause of this difference is connected rather with the *subject* than with the *author*. "The tone of the Acts confessedly differs somewhat from that of the Epistles."—*Bishop Lightfoot*, "*Galatians*," p. 333. The Epistles of St. Paul are personal, familiar, argumentative, hortatory. The Acts, on the other hand, are a formal historical and apologetic treatise. A *history* written "abruptly, with parentheses," while the writer from time to time "goes off at a tangent," would not be calculated to impress or benefit the readers, even if any such could be found. In his Epistles St. Paul was attacking enemies, in the thick of the fight—or else speaking familiarly to his own converts. In the Acts he aims at peace and reconciliation between contending factions, he desires to give a favourable view of Christianity to enemies, and as "Paul the aged," in his enforced retirement from active service, takes a calm review of those stirring scenes in which he had acted so prominent a part, rejoicing in the triumphant success with which, after so many struggles and in spite of so many hindrances, his labours had at last been crowned. "Great masters can paint in different manners, and great authors can write in different styles. What more different than St. Cyprian's Epistle to Donatus, and the rest of his works? What more different than the beautiful lyrical effusions of Aristophanes, and his comic raillery? What more different than the exuberant luxuriance

of 'Lycidas' and 'Comus,' and the sober severity of 'Samson Agonistes' and 'Paradise Regained?'—*Bishop Wordsworth*, "Gr. Test.," Int. to Hebrews, p. 371.

But, in point of fact, this difference in style is more *apparent* than *real*. St. Chrysostom said that he thought that he could detect St. Paul's style in the writings of St. Luke, and Bengel made a similar assertion. I am well content to shelter myself behind the opinion of such critics; and, when microscopically examined, the style of the Acts *does* show a remarkable substratum of resemblance to St. Paul's Epistles. Let me give an example or two. Besides the Hebraistic phraseology and the figures of speech common to the two, Paronomasia, Hendiadys, Oxymoron, and many others, there is the use of *μεν* without the following *δε*, and the frequent use of *ὑπαρχων* (not in any other Evangelist), while the usual formula, *γνωστον ἐστω ὑμιν*, of the Acts (chap. iv. 10) (from the LXX) seems to correspond closely with the favourite *γνωρίζω ὑμιν* (1 Cor. xii. 3) of St. Paul's Epistles (see also above, p. 183).

1. It has also been objected that "the accusative after the passive in a moral sense is found only in St. Paul." On looking, however, at Luke ii. 9, I find *ἐφοβήθησαν φόβον* (as in Jonah i. 10—evidence, by the way, that the writer was a Jew), and at Acts xviii. 25, *οὗτος ἦν κατηχημενος την ὁδον*. What, may I ask, are *φόβον* and *ὁδον* here but accusatives after the passives *ἐφοβήθησαν* and *κατηχημενος* in a moral sense?

2. "The omission of the copula *εἰσιν*, in the third plural, is, probably, seldom or never found out of St. Paul's Epistles." But, let me ask, is not the copula *εἰσιν*, in the third plural, omitted in Luke xii. 37, *μακαριοι οἱ δουλοι ἐκεينوι*, and in Luke xvii. 17, *οἱ δὲ ἐννεα πον*; to say nothing of Luke xiii. 23, *εἰ ὀλιγοι οἱ σωζομενοι*? Moreover, the omission of *εἰσιν* was not unusual in the LXX, which was familiar enough to the author of the Acts, *e.g.*, Isaiah lix. 7, quoted by St. Paul in Rom. iii. 16.

3. "A peculiar use of the dative is entirely absent from the Gospels and Acts, but very frequent in St. Paul, such as *ζην τῷ Θεῷ, Κυρίῳ*." Now, if my critic will only look at

Luke xx. 38, he will find this very phrase, the absence of which he somewhat prematurely laments, viz., ζην τῷ Θεῷ, and in Luke ii. 23, ἅγιος τῷ Κυρίῳ, and in Acts xvi. 15, πιστός τῷ Κυρίῳ. These instances certainly serve to show that this "peculiar use of the dative, frequent in St. Paul" (the dative of *interest*, Winer, p. 265), is also to be found in the so-called writings of St. Luke. This particular idiom, perhaps, may not be found in the *speeches* of St. Paul; but this is of the less importance, as the speeches of St. Paul do undoubtedly contain very many of the identical phrases used by the Apostle in his Epistles.

4. "The elliptical usage, οὐ μόνον δε . . . ἀλλὰ καὶ is peculiar to St. Paul." This, then, let me say, tends to support St. Paul's authorship of the Acts, for this expression, peculiar to St. Paul, may be found in Acts xix. 27 (*not a speech* of St. Paul).

5. The particular use of μὴ γένοιτο, in answer to the question *μητι*, may not occur; but the phrase itself does occur in Luke xx. 16 (and this although it is not used in the parallel passages of St. Matthew and St. Mark). As, too, it is not an uncommon expression in the LXX, it must have been well known to the Jewish author of the Third Gospel.

6. As to ἀπα οὖν, no doubt it was a very effective utterance whenever St. Paul wished "to conclude a point of reasoning;" but its absence from the Third Gospel and the Acts may not unnaturally be accounted for (as also the absence of the particular usage of μὴ γένοιτο) by the fact that these constitute an *historical*, and not an *argumentative*, treatise.

7. "Subjoined are some Pauline phrases which are not to be found in St. Luke's Gospel or the Acts, ἐν Κυρίῳ joined with χαιρετε. In Romans xii. 12, he has τῇ ἐλπίδι χαίροντες."

I grant, at once, that these precise phrases cannot be found; but then we may be allowed to ask the pertinent question, Why should they be found? Let me add a noteworthy fact, which is certainly deserving of some reasonable explanation. One phrase from this very verse (Romans xii. 12) and two phrases from the preceding verse all occur in the Acts—

namely, *τη προσευχη προσκαρτερειν* (Acts vi. 4) *τω πνευματι ζειν* (Acts xviii. 25) *τω Κυριω δουλευειν* (Acts xx. 19). Why does Luke so largely borrow St. Paul's phrases? Has he none of his own? I may also mention that *ὁ Κυριος*, as applied to Christ, occurs twenty times (scarcely ever in Matthew or Mark) and *χαιρειν* or *χαρα* twenty times in the Third Gospel and the Acts. Dean Howson points out (Paley's "Horæ Paulinæ," p. 424) "the remarkable profusion which St. Luke's Gospel contains of words expressive of joy and exultation." The word *ἐλπις* occurs six or eight times in the Acts, being applied (in the mouth of St. Paul) to the hope of Israel (fulfilled in Christ, Romans xv. 8), and to the hope of the resurrection (1 Cor. xv. 22-26). It may be added that the rejoicing in the Acts is due to the triumph of the Gospel preached by Paul (Acts xv. 3). Hence I think we may fairly say that St. Luke and the Acts contain *implicitly* the sense and substance of the two phrases alluded to (which were written *explicitly* in St. Paul's Epistles), and may, therefore, well have proceeded from the same author as these Epistles.

As to the awkward and unaccountable phrase, *ἡ σοφια του Θεου*, in St. Luke xi. 49, I am quite content merely to point out, that a difficulty which has puzzled and baffled all the most acute and learned commentators (including Meyer) is very easily explained by the authorship of St. Paul. I will only, in passing, observe (on the authority of Dean Plumptre), that the Prophets in this passage are not the Old Testament Prophets, but the Christian Prophets of the New Testament (1 Cor. xii. 28).

In conclusion, Bishop Wordsworth's remark may be quoted:—"It can scarcely be supposed that the divinely-inspired Apostle, St. Paul, *could not* write in *different* styles on *different occasions*, and to *different persons*."—"Gr. Test.," Int. to Hebrews, p. 371.\*

\* For many other striking peculiarities of St. Paul's style, which are to be found in the Third Gospel and the Acts, see "St Paul the Author of the Acts," p. 25, and *supra*, pp. 165-168.

## NOTE J.

## ON THE STRUCTURE OF THE ACTS.

I. It is worthy of remark that the opening event in the narrative of the Acts is the detailed account by the writer of the appointment of an Apostle, Matthias, who was not one of those originally chosen by Christ, but who, nevertheless, was recognised as possessing equal authority, and "was numbered with the eleven Apostles" (Acts i. 26). This clearly was not inserted on account of Matthias, who is never mentioned again. Was it not inserted with reference to St. Paul, whose right to be called an Apostle was so persistently questioned and so bitterly disputed (cf. Gal. i. 1, 8; 1 Cor. ix. 1-3; 2 Cor. xii. 11, 12; and Col. iv. 10, 11)? The writer in Luke i. 1-4 states that existing histories do not satisfy him, and that he is going to give his own account with a definite object from his own point of view. The Acts *begin*, as well as *end*, with St. Paul.

II.—The only leaders of the Church in the Acts are Peter, John, James—just the very three named by St. Paul (Gal. i. ii.). Barnabas, Stephen, Philip, Mark, *ALL pave the way* for Paul. "Coming events cast their shadows before."

III. The other Apostles are not mentioned at all, except in the bare list of names given in Acts i. Their names are mentioned, and then the writer finishes with them. And even these leaders disappear from the history in a most remarkable, because in an almost imperceptible, manner; whilst the writer constantly speeds onward, tracing the progress and success of St. Paul's preaching among the Gentiles, and conducting him to Rome, the capital of the world, the goal of his labours, and therefore also of the historian's narrative.

IV. Matthias is numbered with the Apostles; that is the end. James appears only in connexion with Paul, then disappears. John, without comment, early passes from the scene. Even Peter goes to another place (chap. xii. 17), and

is never alluded to again by the historian (except for a single instant in the account of the conference at Jerusalem, Acts xv.). Barnabas sets out on his missionary journey (Acts xv. 39), but we are told nothing of his doings, and he is never heard of again. St. Paul's work alone is recorded with ever-increasing interest in its ever-increasing success. His alone is the commanding figure left impressed in large outline and vivid colouring on the reader's mental retina, as preaching the Gospel with all boldness, and with all success, at Rome, the capital of the Gentiles and the centre of the world; ἀκωλυτως,—the last word in the history,—being “evidently chosen for the emphatic weight of its cadence, expressive of motion succeeded by rest, of action settled in repose” (cf. p. 89).—*Farrar*, “Messages of the Books,” p. 130.

V. The parallelism with respect to persecution between St. Paul and Christ tended to show that St. Paul, having experienced “the fellowship of Christ's sufferings” (Phil. iii. 10), must be a true disciple,—a matter that some strenuously denied.

The fact that Matthias, though not one of the original twelve Apostles appointed by Christ himself, was numbered with those Apostles, and was considered to possess equal authority with them (Acts i. 17–25), tended to show that St. Paul also might be a true Apostle, possessed of full apostolic authority, though not one of the original Twelve.

The parallelism between St. Paul and St. Peter tended to show that St. Paul was as much an Apostle as St. Peter, preaching the *same* Gospel, with *equal* authority, and with *equal* success.

These matters, and the mention of Apollos, as being in an inferior stage, and having only an imperfect knowledge of the Gospel (Acts xviii. 24–26), in connexion with the Baptism of John and with those twelve disciples of his at Ephesus, on whom St. Paul afterwards laid his hands, in order to admit them to full Christian privileges (Acts xix. 1–6), seem also to correspond to, and fit in with, the disputes at Corinth, where the Christians were divided into factious parties, one saying, “I



am of Cephas"; and another, "I of Paul"; and "I of Apollos"; and "I of Christ" (1 Cor. i. 12). And they seem precisely to express St. Paul's view that Christ was not divided (1 Cor. i. 13), but *all*,—Peter, Paul, and Apollos,—were members of Christ, preaching the *same* Gospel (1 Cor. iii. 21–23); and that, at all events, no precedence could be claimed for Apollos, who had only *watered* what Paul had *planted* (1 Cor. iii. 4–8).

It may be added, that while the name "Theophilus," in Luke i. 3, was probably suggested by its own inherent suitability, and because it so well expressed St. Paul's affectionate feelings towards his converts, whom he was wont to call ἡγαπημενοι ὑπο Κυρίου (2 Th. ii. 13), and ἀγαπητοι Θεου (Rom. i. 7)—which latter expression, in the abstract, exactly coincides with the concrete Θεοφιλος—and while the very formation of the word was pleasantly associated in St. Paul's mind with the name of Timothy (Τιμοθεος), St. Paul's "own dearly-beloved son in the faith" (1 Tim. i. 2; 2 Tim. i. 2), "who, as a son with the father, had served with him in the Gospel" (Phil. ii. 22)—while this, doubtless, was so, it seems to me not impossible that St. Paul, a prisoner accused by his own countrymen, may have felt with regard to the dedication of this important work, containing the vindication of his own conduct (especially as a Jew), and the defence of Christianity,—the history of its rise in, and progress beyond, Judaism, of its resistless advance and triumphant success,—it seems to me by no means impossible that St. Paul may have felt that there was a special appropriateness in placing in the forefront of such a work the name of that high priest (the official representative of St. Paul's own race and nation), armed with whose letters and authority (Acts ix. 2) he had, before his conversion, wrought such "havoc" among the first Christian disciples, when "beyond measure he persecuted the Church of God and wasted it" (Gal. i. 13). That St. Paul had not forgotten the high priest is clear from the fact that, not long before the Acts were written, he alluded to him in his Hebrew speech to the Jerusalem mob (Acts xxii. 5): "'The high priest of *that day, who is still living*,'—i.e., Theophilus."—*Alford, in loc.*

## CONCLUSION.

I. In reply to the statement that "very respectable authorities have failed to see" the strange and striking similarity of Luke to Paul, I can only say, "So much the worse for these very respectable authorities." Scholars do not turn even to the *magnum opus* of Dean Alford,—*nomen venerabile*,—for the *latest* results of Biblical criticism. This, having been published fully thirty years ago, really belongs to the *past* generation. I have no hesitation in saying that Alford is *entirely mistaken* in asserting that there is no trace in the Acts of St. Paul's peculiar diction,—a fact which even Chrysostom was able to observe. I am prepared to maintain that *many* such traces are to be found in *every* page,—notably (though not by any means exclusively) in the speeches of St. Paul. These, however, require (like the fossil organisms in the chalk) a microscopic examination before they can be satisfactorily discerned or fully appreciated. But even Alford allows that there is a "similar cast of mind and feeling" between the *unique* Apostle Paul, *Jew*, Pharisee, and once a persecutor of the Church, and the beloved physician Luke, who remained, to the last, an *uncircumcised Gentile*. Even Alford allows that the identity of the account of the Lord's Supper in Luke xxii. and 1 Cor. xi. is "a remarkable coincidence," and that the use of *δεδικαιωμενος* in Luke xviii.—in connexion with justification without works—is "remarkable." This paradox disappears, these coincidences are accounted for, and what is remarkable is very simply explained by the authorship of St. Paul.

II. I admit that "it is very natural to suppose that an intimate friend of St. Paul, who recorded his life, should adopt

many evangelical expressions which he had often heard from St. Paul." But, let me ask, does this explain the writer's use of many expressions which are not *evangelical*, and which are to be found in those parts of the history in which St. Paul's name does not occur? Does this explain the writer's use of several hundreds of St. Paul's words and phrases, his use of St. Paul's figures of speech, of his lexical and grammatical peculiarities? Is there any instance on record in all the history of mankind in which *two* human minds have been so precisely identical as to appear like *one*? It was not so in the *typical* case of Dr. Johnson and Boswell. St. Paul was confessedly *unique*—unique in *character*, unique in *experience*, unique in *position*. Yet, if we are to follow the vague, unsubstantial tradition as to the authorship of St. Luke, we have to *rest content* with the absurd and impotent conclusion that St. Luke was the *exact image* of the *unique* St. Paul! We are to believe that St. Luke had no personality of his own, his only *raison-d'être* being to absorb and reflect St. Paul's own *peculiar and unique* individuality. We have to believe that St. Paul not only taught him the distinctive doctrines of Christianity, but also the doctrine of the Greek article, the intricacies of the Greek particles,—that he not only instructed him in theology, but also in grammar, logic, and rhetoric, as well as in Jewish phrases, prejudices, and peculiarities. In a word, we are asked to believe that St. Paul transformed the uncircumcised Gentile, Luke, into a devout and enthusiastic Jew! "Can the Ethiopian change his skin, or the leopard his spots?" Of the Jew, most of all, can it be emphatically affirmed, *Nascitur, non fit*. Could any hypothesis or tradition be more absurd, unreasonable, and impossible?

III. The writer has the *entrée* to the innermost recesses of St. Paul's mind, and is able, without any difficulty, to tell us as much as he chooses of St. Paul's thoughts, wishes, hopes, fears, purposes, plans, and visions. What more could St. Paul himself do?

The whole matter really depends on this: Is the Paul pre-

sented to us in the Acts the OBJECTIVE Paul, as he appeared to Timothy (or Luke), or is he the SUBJECTIVE Paul, as he appeared to himself, and as he describes and represents himself in his Epistles? Now, in the Acts, the Paul is wholly and entirely the SUBJECTIVE Paul,—there is no trace of any objectivity whatever. The St. Paul of the Acts is the VERY SAME St. Paul of the Epistles reproduced with photographic accuracy,—reproduced, too, in the VERY IDENTICAL words and phrases of St. Paul's OWN Epistles.\* There is no estimate at all of St. Paul's character and work, such as must unquestionably have been found in the Acts, had they been memorials of Paul the Martyr, published by a friendly biographer. Any one who chooses may soon satisfy himself that the Acts are not memorials of Paul the Martyr, but the defence of Paul the Prisoner (Acts xxiii. 18; Eph. iii. 1).

IV. Ever since the time of Bacon, FACTS have been apt to be, not only stubborn, but formidable; and, after all, in the long run, Truth cannot fail to prove herself stronger even than Tradition.

If (as more than one critic has pointed out) I speak somewhat confidently, it is only because (adopting the inductive method recommended by Lord Bacon) I have examined,—laboriously and microscopically examined,—the *facts*. To my mind (applying Bishop Butler's aphorism as to probability

\* "Drawing a character from the *exterior* is possible, from the *interior* scarcely ever so, just as it is very difficult to succeed in dealing with a hero of a different nationality."—From a review in the *Guardian*, Feb. 1884.

Dr. Oliver Wendell Holmes has pointed out, in a humorous passage, that connected with any given person (A) there are *three* distinct individualities. These are—

1. The *objective* A, as he appears to another person, B.
2. The *subjective* A, as he appears to himself, A.
3. The *real* A, as he truly is, in point of fact.

The *real* A may be a very different individuality from either the *objective* A or the *subjective* A. In the Acts, as I have said, we have the *subjective* Paul of the Epistles. This appears to be incontrovertible from the following

being the guide of life\*), these facts unmistakably and inevitably prove the authorship of St. PAUL.

V. In conclusion, I may be permitted to say that I shall

considerations : *First*, the author of the Acts *does* estimate character, *does* criticise motive, *e.g.*, he tells us that the Pharisees were *covetous* (L. xvi. 14), that Sergius Paulus was a *prudent* man (A. xiii. 7), and that Barnabas was a *good* man (A. xi. 24), and he tells us that Felix and Festus perverted justice to gratify the Jews (A. xxiv. ; xxv.). *Secondly*, he relates the personal history of St. Paul (often with the detailed minuteness of a diary),—St. Paul, in fact, is the Hero of the book,—he reveals to the reader the inner workings of St. Paul's mind, and he has the keenest interest in, and the fullest sympathy with, St. Paul's work (A. xix. 20). *Thirdly*, the author of the Acts *does NOT* estimate St. Paul's character, *does NOT* criticise St. Paul's motives. He never applies to St. Paul any distinctive epithet such as *noble, heroic, good, great, glorious* (see p. 59). He does not even, as would have been only natural if writing after St. Paul's martyrdom—in anticipation of Irenæus, who referred to his martyred master as “the blessed Polycarp”—he does not even call him “the *blessed* Paul.” The St. Paul of the Acts is quite colourless, simply PAUL and nothing besides. There is no indication of any separate individuality in the author—no trace of the slightest difference of standpoint between him and St. Paul in respect of *time, place, circumstances, purpose, or opinion*. If I might borrow an astronomical expression, I should say that, as regards the author of the Acts, the *parallax* of St. Paul is *nil*. He not only sees everything eye to eye with St. Paul, but he sees everything *with the eyes* of St. Paul. The Paul of the Acts is the *subjective* Paul, and none other ; and *only* St. Paul himself could have exhibited the *subjective* Paul with his peculiar idiosyncrasy, his “intense individuality” (see also pp. 57–59 and 65–67). It may be added that the authorship of St. Paul possibly explains the curious fact that in all the detailed account of St. Paul's life in the Acts there is no mention of his having ever penned one single epistle, “weighty and powerful” (2 Cor. x. 10) as these, his “letters,” were.

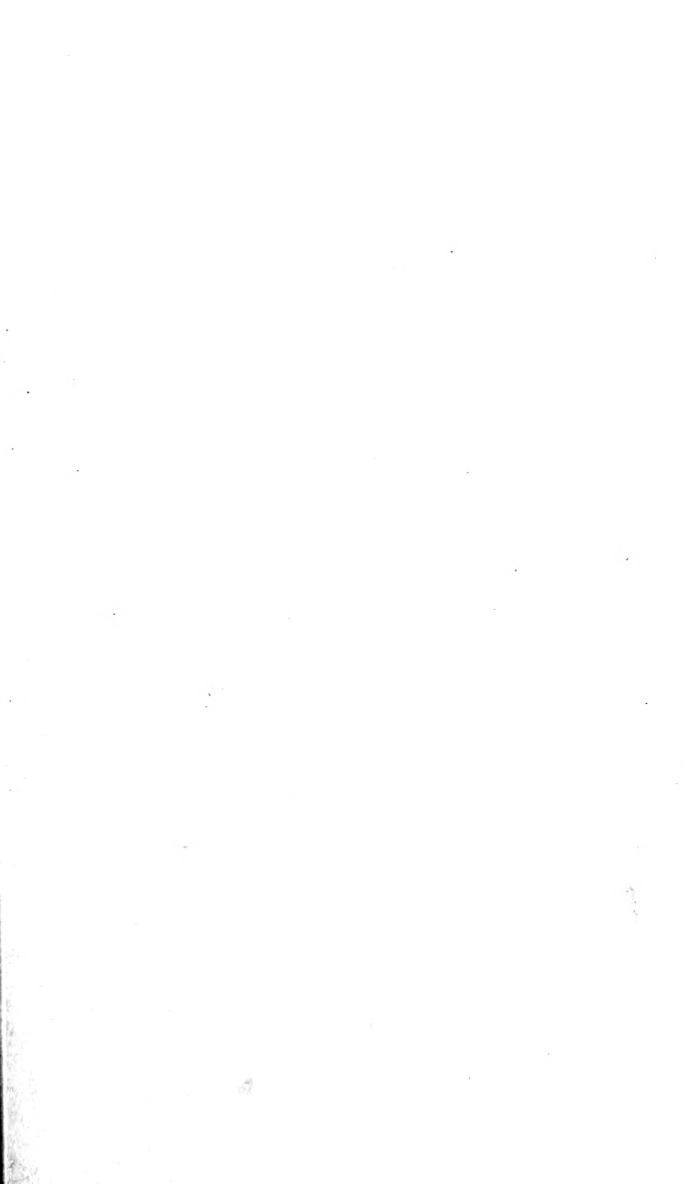
\* The late Archdeacon Hardwick wrote : “Who, so long as we continue in the present stage of our existence, will approximate more closely to the right solution of the hardest problems of humanity than such men as Bacon, Butler, Pascal, and Leibnitz ?” (“Christ and other Masters,” p. 7). Mr. Gladstone, with his great and unique experience of human affairs, has endorsed Bishop Butler's aphorism, and has also designated him “the greatest and most profound writer among the divines and prelates of the Church of England during many centuries,” predicting that “the future will secure for him a degree of fame beyond even that which he has attained in the past.”

greatly rejoice if my researches should serve to stimulate the (now sorely-needed) scientific study of the Historic Gospel; and I may add that, although Conventional Christianity appears to be decaying, and even mere Theological Christianity seems waxing old and ready to vanish away\*—"lost in the gloom of doubts that darken the schools"†—(and would that the same might be said of the *odium theologicum* and "the pigmy spites of the village spire!")‡—Spiritual Christianity, with its thrice-blessed fruits of practical Christian Love for the healing of the nations, the true balm for the sin and suffering of mankind, was never more vigorous or full of life than it is to-day.‡

\* Mr. Herbert Spencer speaks of "the theological thaw going on so fast on all sides."—"Study of Sociology," tenth ed., p. 313.

† Lord Tennyson.

‡ The Bishop of Gloucester and Bristol, in his recent Visitation Addresses (October 1885), "*Are we to modify Fundamental Doctrine?*" p. 11, says: "The position of the believer is now stronger than ever it has been before . . . Wherefore, let us hope and believe."









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